

Christian Secretary.

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"WHAT THOU SEEST, WRITE—AND SEND UNTO THE CHURCHES."

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**BAPTIST ANTI-SLAVERY CONVENTION AT HAM-
ILTON.**—This body assembled at Hamilton, N. Y.
Aug. 17, 1841. The convention was organized
by appointing Ichabod Clark, President; Abel
Woods, and J. Blain, Vice Presidents; H. N.
Loring, and P. B. Peck, Clerks, and C. W. Den-
ison, Reporter to the Convention. The conven-
tion adjourned to Wednesday morning. The
proceedings which follow, we copy from the N.
Y. Baptist Register.

The committee appointed to report business
at this Convention, respectfully present the ac-
companying: E. GALUSHA, Ch'n.
C. W. DENISON, Sec.

I. BAPTIST ANTI-SLAVERY PRINCIPLES.

Resolved, That we, a Convention of the Bap-
tist denomination in the State of New York, as-
sembled in Hamilton, N. Y., during the con-
vention week of the Lit. & Theo. Institution
Aug. 18, 1841, avail ourselves of the present oc-
casion to avow to our brethren and the world,
that our principles are the following:

1. That the system of American slavery, by
regarding immortal men, not as sentient beings,
but as things or chattels personal, in the hands
of their owners, is subversive of all human rights,
and a sin against God, who hath made of one
blood all nations of men.

2. That immediate repentance of the sin of
slavery is the duty of the master, and immediate
manumission, under the protection of law, the
right of the slave.

3. That for us to extend the hand of church
fellowship to those who continue to practice, or
in any way justify, the system of American sla-
very, after due gospel labor, is virtually to bid
God speed, and thus to become partakers
of their evil deeds.

4. That to acknowledge slavery to be a great
evil and a sin, and yet to put forth no efforts for
its overthrow, and especially to continue our un-
restrained fellowship with those who practice it,
is palpably inconsistent with the obligations of
the disciples of Him who was manifested to de-
stroy the works of the devil, and who hath said,
"he that is not for me is against me;" and in
this sentiment distinguished brethren at the south
have announced that they coincide. [See Bib-
lical Recorder for proof.]

5. That a just and holy God imperatively re-
quires all who believe slavery to be a sin, to with-
draw from those who practice it (after faithfully
admonishing them in the spirit of the gospel) the
hand of church fellowship; inasmuch as there
can be no separation from sin, without separating
from sinners.

6. That our hopes of success in the prosecu-
tion of our righteous enterprise rest on the light
and love, the purity and power, of the gospel of
Christ.

7. That our solemn and earnest appeals to the
world, with regard to the sin of slavery, are all
addressed, not to slaves, but to the hearts and
consciences of our southern brethren who hold them
in bondage.

II. NECESSITY OF ACTION.

8. Resolved, That believing as we do, that the
system of American slavery is a grievous system
of iniquity, which threatens to bring upon the
nation and church the heavy judgments of a holy
God, we entreat all our brethren earnestly to pray,
in public and private, for its speedy and peaceful
removal, and to bear on every proper occasion
their solemn testimony against this sin, and thus
bear their own souls from its guilt.

III. SLAVERY, AND OUR BENEVOLENT SOCIETIES.

9. Resolved, That while we do not refuse to
act in our benevolent societies, not based on the
principles of church fellowship, with any of our
brethren who may differ from us on the subject of
slavery, we affectionately suggest to our brethren,
that they do not exclude from an equal participa-
tion in the labors and responsibilities of these so-
cieties any friends of our Lord Jesus on account of
their opposition to slavery; inasmuch as such a
course appears to manifest more sympathy for
the slaveholder than for those who grieve for
his great sin, and may induce brethren to sepa-
rate from such societies, and form new organiza-
tions.

IV. SLAVERY, AND FOREIGN MISSIONS.

10. Resolved, That although we think some of
our brethren acted unwisely in the last Triennial
Convention, in regard to this subject; yet in view of
the wants of the perishing heathen, we entreat all
our brethren not to withhold their contributions
from the foreign mission cause on this account,
but to tell their grief to their God and their brethren;
and if any cannot conscientiously contribute
their funds through the general treasury, we recom-
mend them to commit such freewill offerings
to the executive committee of the Am. Bap. Anti-
Slavery Convention, through their Treasurer, Si-
mon G. Shipley, Esq., Boston, Mass., who will
appropriate them according to the direction of the
convention.

V. NEW TESTS.

11. Resolved, That in declaring our intention
to withdraw all fellowship from those who, after
available gospel admonition continue in the sin
of slavery, we earnestly protest against the charge
of introducing "a new test of church fellowship,"
inasmuch as we are but carrying into practice the
divine precept, published more than eighteen hun-

dred years ago, and adhered to by Baptists from
time immemorial: "Have no fellowship with the
unfruitful works of darkness, but rather re-
prove them."

VI. MISCELLANEOUS RESOLUTIONS.

12. Resolved, That religious periodicals which
apologize for the sin of slaveholding, and dis-
countenance the cause of abolition, are unworthy the
patronage of Baptists, and of all uncompromising
advocates of civil and religious liberty, and of the
impartial law of God.

13. Resolved, That in our opinion the New
York Baptist Register does not exert that influ-
ence in favor of the cause of the slave which it
ought to exert, while it does much that tends to
quiet the conscience of the slaveholder; and it is
therefore our solemn conviction that the Baptist
denomination of the State of New York cannot
conscientiously long continue to sustain that im-
portant periodical in such a course.*

14. Resolved, That the abolition cause is based
on fundamental principles of right, and must
prevail before the halcyon days of millennial glo-
ry can dawn upon the world; and therefore de-
mands the countenance and support of the pulpit
and the press, and the hearty coöperation of all
the churches of the saints.

15. Resolved, That the American Colonization
Society's enterprise not only passes by the slave,
like the priest and the Levite, but affords its pa-
tronage to free people of color in a way which fos-
ters an unchristian prejudice against them, and
tends to perpetuate their degradation in the coun-
try of their birth; which opens its arms to receive
the lowest class of white emigrants from foreign
nations, and elevates them to a participation in
all the privileges of our free institutions.

On motion, the first resolution was then taken
up, and after considerable discussion laid on the
table, until after adjournment.

On motion, Resolved, That Brn. L. P. Noble,
A. L. Post, J. B. Worden, C. P. Grosvenor, and
P. B. Peck, be a committee to report on the pro-
ceedings of the last Triennial Convention.

On motion, Resolved, That the business com-
mittee request the use of the Congregationalist
church for a public meeting this evening.

Adjourned to Thursday morning, at half past 7
o'clock. Benediction by the President.

Wednesday evening, 6 o'clock. According
to previous arrangement, an interesting public
meeting was held in the Congregational church.

After prayer by Br. C. A. Fox, Br. J. B. War-
den was called to the chair.
Br. Knapp presented to the meeting a colored
brother, by the name of Jones, from Rochester,
who is soliciting aid for building a place of wor-
ship in the above place, for the use of the colored
population.

On motion, Resolved, That Brn. Wood, Pinney
and Smith, be a committee to attend to the request
of Br. Jones, and report to the Convention to-
morrow.

Interesting addresses were then made by Brn.
Stimpson, Denison, Post, and Noble.

On motion, the thanks of the meeting were
tendered to the trustees of this house for kindly
opening their doors for our accommodation this
evening. Adjourned.

Thursday morning 7½ o'clock. Met according
to adjournment, in the Baptist church.

The President having found it necessary to
leave, the Chair was occupied by Br. Blair, one
of the Vice Presidents. Prayer by Br. Maddock.

On motion, speakers were limited to fifteen min-
utes.

Interesting letters were then presented by the
business committee, and read before the Conven-
tion, from Brn. Z. Gronell of New York city, W.
Tillinghast, of Franklinville, John Sears, of Flint
Creek, Ill., D. A. Nichols, Phoenixville, Pa., Dun-
can Dunbar, of N. Y. city, J. L. Hodge, of Al-
bany, Samuel Aaron of Norristown, Pa., and Na-
thaniel Colver, of Boston, Mass.

On motion, so many of these letters as relate
to the doings of the last Triennial Convention, were
referred to the Committee on that subject.

The business committee presented a communi-
cation from the London, England, yearly meeting
of the Society of Friends.

On motion, Resolved, That we receive with
pleasure, the communication from the yearly
meeting of Friends in London, and that we trust
that the blessing of God will continue to rest up-
on their labors for the abolition of slavery through-
out the world.

On motion, the first resolution reported by the
business committee was taken up, and after a pro-
tracted and animated discussion, passed.

Adjourned for one hour. Prayer by Br. D. B.
Parrott.

Afternoon. Met according to adjournment,
Br. Blair in the chair. Prayer by Br. Jacob
Knapp.

On motion, the report of the business com-
mittee was taken up, and after discussion, the 2d
to the 8th resolutions, inclusive, were adopted.

On motion, the farther consideration of the re-
port of business committee was suspended, to
give place to that of the committee on the Trien-
nial Convention.

Report of committee on Triennial Convention
accepted.

Committee on Br. Jones' request reported fa-
vorably, when a collection was taken up for the
object.

Adjourned for one hour. Prayer by Br. A.
Bennett.

Evening session. Met according to adjourn-
ment, Br. Blair in the chair. Prayer by Br.
Bernard.

Voted to limit speakers to ten minutes.

Listened to a statement of the financial con-
cerns of the Christian Reflector.

The report of the committee on the Triennial
Convention was then taken up, and after further
discussion, laid on the table.

A resolution was then presented by H. N. Lo-
ring to refer the aforesaid report to the next an-
nual meeting of the Am. Bap. Anti-Slavery Con-
vention.

*The Register is the property of the N. Y. Baptist State
Convention.

nual meeting of the Am. Bap. Anti-Slavery Con-
vention.

On motion, resolution was laid on the table.

Took up the report of the business committee.

The 9th, 10th, 11th and 12th resolutions were
severally passed without opposition.

Resolution 13th was adopted after much discus-
sion.

Resolutions 14th and 15th adopted without op-
position.

On motion, a committee was appointed to af-
fectionately address the editor of the Baptist Re-
gister, in connection with the resolution on that
paper. Brn. J. Blain, D. Eldredge, Elon Galu-
sha, and P. B. Peck, were appointed said com-
mittee.

On motion, Resolved, That the clerks prepare
the minutes of this Convention, with names of
members, for publication, and forward them to
the Editor of the Baptist Register, for insertion in
that paper, with a request that they be copied by
the Baptist Advocate, Christian Reflector and
other Baptist papers.

On motion, the reporter was authorized to pre-
pare for publication the addresses during this
Convention.

On motion, Resolved, That we return our
thanks to Almighty God for the blessing with
which he has crowned the sessions of this Con-
vention—in the large congregations which have
attended our meetings—and the harmony and ef-
ficiency which have characterized our proceed-
ings.

On motion, Resolved, That the thanks of this
body be tendered to the trustees of the house, and
to our brethren and friends in Hamilton, for their
hospitalities during our sessions.

On motion, adjourned to the call of the com-
mittee to address the Editor of the Baptist Re-
gister.

Br. Blain, who had presided during the greater
part of the Convention, then affectionately ad-
dressed the members, and offered solemn prayer
to God, when we separated from each other, deep-
ly impressed with our great and solemn responsi-
bilities, and of his condescension in counting us
worthy to labor and suffer in the holy cause of
human rights.

Signed by order of the Convention.

ICHABOD CLARK, * Pres.

ABEL WOODS, { Vice-Pres.

JOHN BLAIN, {

H. N. LORING, { Sec's.

P. B. PECK, {

*As Brother Clark was not present after the notice of leaving, in
the minutes, he is not considered responsible for the proceedings of
the Convention beyond that time.

From the Sunday School Journal.

The Six Versions.

Having been much interested in examining a
manuscript, prepared by Mr. Bagster, of
London, in which the six principal English Ver-
sions of the Bible will be presented in parallel col-
umns, I thought that some of our younger read-
ers, at least, would be pleased to have an oppor-
tunity of noticing the gradual change that has
taken place in our language in the last five cen-
turies; and I therefore copy four verses of the
Epistle to the Hebrews, from each version.

WICLIF'S TRANSLATION. 1380.

bi feith noe dredde thoury answere takun of
these thingis that yit weren not seen, and schapid
a schip in to the helthe of his hous bi wiche he
dampned the world and is ordeynede of right-
wisnesse wiche is bi feith.

bi feith, he that is clepid abraham: obeied to
go out into a place wiche he schuld take in to
critage, and he wente out: not wytinge whider
he schulde go. bi feith he dwelt in the lond of
biheest: as in an alien lond: dwellynge in liti-
leus with Isaac and Jacob even eiris of the
same biheest, for he abode the citee havyng
foundementis, whose craftman and maker is god.

TYNDALE. 1534.

By fayth Noe honored God, after that he was
warned of thinges which were not sene, and pre-
pared the arke to the savinge of his housholde,
thorowe the which arke he condempned the
worlde, and became heyre of the rightewesnes
which cometh by fayth.

By fayth Abraham, when he was called obeyed,
to go out into a place, which he shuld after-
warde receive to inheritance, and as went out
not knowyng whether he shuld goo. By fayth
he removed into the lond that was promysed
him, as into a straunge countre, and dwelt in ta-
bernaeles; and so did Isaac, and Jacob, heyres
with him of the same promes. For he looked
for a citee havyng a foundacion whose bylder
and maker is God.

CRANMER. 1539.

By fayth Noe beyng warned of God, eschued
the thynges which were as yet not sene, and
prepared the arke to the savinge of hys hous-
holde, throw the which arke, he condempned
the worlde, and became heyre of the rightewes-
nes which is according to fayth. By fayth Abraham,
when he was called obeyed, to go out into a place
which he shuld afterwarde receive to inheri-
tance: and he went out, not knowing whether
he shuld go. By fayth he removed into the lande
of promes, as into a straunge countre, when he
had dwelt in tabernacles: and so dyd Isaac and
Jacob heyres with hym of the same promes. For
he looked for a citee having a foundacion, whose
bylder and maker is God.

GENEVAN. 1557.

By fayth Noe being warned of God, of the
things which were as yet not sene, moved with
reverence prepared the arke to the savinge of
his housholde, through the which arke he con-
demned the worlde, and was made heyre of the
righteousnes which cometh by faih.

By fayth Abraham when he was called obeyed
God, to go out into a place, which he should af-
terward receive for inheritance: and he went
out, not knowing whether he shouldgo. By fayth
he abode in the lande, that was promised him, as
in a strange countre, as one that dwelt in tab-
ernacles, and with Isaac and Jacob heyres with

him of the some promis:—For he looked for a
citee havyng a foundacion, whose bylder and
maker is God.

RHEIMS. 1582.

By fayth Noe having received an answer con-
cerning those things which as yet were not sene,
fearing, framed the arke for the savinge of his
house, by the which he condemned the worlde:
and was instituted heyre of the justice which is
by faih.

By fayth he that is called Abraham obeied to go
forth into the place which he was to receive for
inheritance: and he went forth, not knowing
whither he went. By fayth he abode in the land
of promise, as in a strange land, dwelling in cot-
tages with Isaac and Jacob the co-heires of the
same promise. For he expected the citee that
hath foundacions: whose artifice and maker is
God.

KING JAMES. 1611.

By fayth Noe being warned of God of things
not sene as yet, moved with feare, prepared an
arke to the savinge of his house, by the which he
condemned the worlde: and became heyre of the
righteousnes which is by faih.

By fayth Abraham when he was called to goe
out into a place which hee should after receive
for an inheritance, obeyed, and he went out not
knowing whither he went.

By fayth he sojourned in the land of promise,
as in a strange countrey, dwelling in tabernacles
with Isaac and Jacob, the heires with him of the
same promise.

For he looked for a citee which hath founda-
tions, whose builder and maker is God.

This last is our present version, but there has
been some change in orthography since it was
first printed.

From the Baptist Record.

Baptism a Saving Ordinance.

Among the many grave charges made by our
opponents, the one that stands at the head of this
article is not the least conspicuous; and it has
been very difficult for them to sustain the position
by satisfactory proof. We will, for this once,
plead "guilty" to the charge, and offer the fol-
lowing as evidence of it.

In the village of —, lived a very reputable
and much esteemed member of the Presbyterian
church. Her family consisted of a son and daugh-
ter—the latter a member in good standing in the
Episcopal church, yet without a "change of
heart." During a revival of religion in the place
the son was brought under the influence of the
Spirit of God, to see his great sinfulness, and for
a long time was in deep distress, crying day after
day, "What must I do to be saved?" During all
this time the sister stood unmoved, shielding her-
self behind her profession, and thus turning aside
all the arrows of truth. At length her brother
found peace in believing, and determined, with a
large number of others, to follow his Master in
the ordinance of baptism. At the appointed hour,
she with a large number of others, assembled at
the water's side to see the ordinance adminis-
tered, and as she saw her brother descend into the
yielding stream to be planted in the likeness of a
Saviour's death,—to use her own language, "I
seemed to hear a voice from heaven saying, "Go
thou and do likewise." Her eyes were opened at
once. She saw, though a professed Christian,
that she was still "in the gall of bitterness" with-
out hope—and unless she repented of her sins,
and believed on the Lord Jesus Christ, she could
not be saved. In less than an hour after the bap-
tism, heart-broken, on account of sin, she begged
the prayers of Christians in her behalf.

The next day, while bowed in prayer, with a number
of her Christian friends, who had taken great in-
terest in her case, the Lord gave a bright evi-
dence of her adoption, and she arose, prepared to
sing,

"In all my Lord's appointed ways,
My journey I'll pursue;
Hinder me not ye much loved sinners,
For I must go with you."

The next Sabbath morning, at the same spot
where her brother had yielded obedience to his
Saviour, while the clear stream lay bathed in the
light of a Sabbath's sun, untroubled and calm as the
breast of this obedient disciple, she put on Christ,
by a visible profession, and is now not merely a
disciple in name, but a disciple indeed. Thus
was baptism made a "saving ordinance," and
thus may it prove to thousands of others, till this
perverted institution shall be restored, and rightly
administered by every Christian minister under
the sun.

L. B.

From the N. Y. Evangelist.

A Dreadful Prayer Meeting.

Some prayer-meetings are spoken of as anima-
ted, interesting, affecting, &c. But the one now
in question must have some stronger appellation.
It has not yet been held, yet we have the best au-
thority concerning what its character shall be.—
It may be some time before it takes place, but it
will certainly occur, and every one of my read-
ers is personally interested in having some ac-
quaintance with it before-hand. The account of
it may be found in the vi. chap. of Revelation:
"And they said to the mountains and rocks, Fall
on us and hide us from the face of Him that sitteth
on the throne, and from the wrath of the
Lamb." This is the prayer that will be offered.

And there will be a great multitude at that pray-
er meeting. Many prayer meetings are thin, ve-
ry thin. Few are present. Not so the one before
us. All that have ever treated the Lamb of God
unworthily and persisted in it, will be present.—
Millions have done this. Millions more will prob-
ably do it. They will all be at that meeting.

Distinguished persons will be present. Those
who ride upon the high places of the earth usually
have little or nothing to do with prayer meetings.
They are above such things. They leave such
meetings for the less elevated, for the poorer, the
unlearned, the low in life. But they will come to
this meeting. We have express mention of this,
"And the kings of the earth, and the great men,
and the rich men, and the mighty men, said "Fall

on us," &c. They may never have been in a
meeting where there was prayer before. But they
cannot stay away from this.

There will be great emotion in that prayer meet-
ing. It will not be dull and drowsy and formal.
There will be feeling, the deepest feeling. Men
must have terrible emotions, when they are led to
ask the rocks and mountains to fall on them. How
dreadful must be the sight of Him that sitteth on
the throne, and the Lamb, when the fear of them
inspires such a prayer as this! There will be no
stupidity in that meeting.

They will all pray. Some prayer meetings
have but two or three, a few at least, that take
any part in them. The mass often take little or
no decided interest in the object of the meeting.
Not so of this meeting. The record runs that
not only the great men above-mentioned, shall
pray, but "every bondman and every freeman."

And then the nature of the object before them de-
cides that all will pray, viz: God on his throne of
judgment, and the Lamb in his wrath! The whole
assembly being inspired with the same terrible
emotions of dread, will be constrained to offer the
same prayer.

And what a prayer! It is not addressed to
God or the Lamb. They never received any spiri-
tual homage from the multitude present at this
meeting. They so illy treated the blessed God,
and carried it to such desperate length, that they
now despair, as they well may, of any mercy.—
Hence the dreadful prayer before us. They would
have any thing but an interview with God. "Hide
us from the face of Him that sitteth on the throne."

They begged to be crushed beneath the mount-
ains, rather than meet the frowning face of God.
They chose that the rocks should fall on them
and grind them to powder, rather than encounter
the wrath of the Lamb! To what desperate mis-
ery must men be driven, when they can offer so
dreadful imprecation upon themselves!

The attendants upon this meeting are all from
this world. "The kings of the earth," &c. We
have divine assurance that all who persist in treat-
ing Christ unworthily, are on their way to this
meeting. The multitudes who are now doing this,
think little of this matter, yet every day spent in
sin, is hastening them toward it. Most of them
have little to do with prayer meetings in this
world, and none of them have any thing to do
with the spiritual service of God. They restrain
prayer now, but they will pray at this meeting.

God's character and claims had few thoughts
here, but there will be no want of emotion in view
of them there.

Reader are you on your way to this meeting?
You hope not. But it is your manner of life, and
not your hope that determines this. If you have
little or nothing to do with prayer in this world,
if no domestic or secret altar is fragrant with the
incense of your supplications, if you are now
averse to drawing nigh to God, you are certainly
on your way to this meeting. If you do not pray
here, you will assuredly pray there.

Be persuaded to avoid that meeting. There
will be enough there without you. Let the bless-
ed duty of prayer be your joy here, from day to
day. Love it. Watch upon it. Persevere in it.
In faith and humility carry it on. Let nothing
but death stop you. Then, while others pray for
the rocks and mountains to hide them from the
face of Him that sitteth on the throne, you will
sing, "Worthy is the Lamb, that has redeemed
us unto God by his blood." PASCAL.

Religious Persecution.

Among those giant evils which will assuredly
result from a Tory domination, one of the most
insufferable will be, an increased religious perse-
cution. We say increased, because, as every one
connected with the Home Missionary Society
well knows, persecution abounds now in every
rural district particularly, and is displayed with an
effrontery and a rancor worthy of an establish-
ment which glories in a LAMB and a PHYLLOPS.

There are now bigots in office, who trample upon
the rights of conscience, with as little remorse as
they tread upon a worm. If it were necessary,
we could specify houses of industry supported by
Dissenting as well as Church going rate-payers,
where poor and unprotected females, members of
churches, are treated with coarse and brutal vio-
lence, solely on account of their determination to
adhere to dissenting principles, and to frequent
dissenting chapels. We could mention schools
for the poor, supported by the liberal Dissenter as
well as by the liberal churchmen, where the mas-
ters are compelled either to act in brave and hon-
est defiance of their superiors' frowns and mena-
ces, at the risk of losing their situations, or to
abandon their privileges and submit to a slavery
all the more galling because the poor bondman
knows himself to be cheated out of rights, which
the Constitution has given to him in common with
his proud master. We could, were we called upon,
enumerate a multitude of cases in which, under
a liberal administration, the servant is made a
serf, not because he neglects his master through
the week, not because he loiters in his work, not
because he ever pilfered a penny of his master's
property, but because he dared to think for him-
self, and read the Bible for himself? None of
our dissenting readers will be surprised when they
read this account, or, if one or two of our readers,
who lead a secluded life feel incredulous, let them
ask any one connected with the Home Mission-
ary Society, its secretaries or its agents, and they
will tell him, that there is scarcely a town in the
kingdom, where proud and heartless tyrants do
not exert all their power at the poor man's spiri-
tual interests.—London Patriot.

THE COOL OF THE DAY IS COMING.—A simple
hearted believer remarked, that "men might cheer
themselves in the morning, and they might pass
on tolerably well perhaps without God till noon;
but the cool of the day was coming, when God
would come down to talk with them." Let us re-
member this, that the time is at hand when God
will come down and talk with us, and

Home Mission Department.

For the Christian Secretary.

TEXAS.

AM. BAP. HOME MISSION ROOMS,
Sept. 10th, 1841.

Extracts of a letter from Rev. Wm. M. Tryon, to the Corresponding Secretary, dated Independence, Washington Co., Texas, July 1, 1841.

"Since my last report we have organized a Sunday school at Washington, at which time a collection of more than twenty dollars was obtained for the purchase of library books. We have five teachers and an average attendance of 30 scholars. B. Baffington, superintendent."

"The prospects of the cause of religion among the Baptists in Western Texas are brightening! To the church at Independence, where I preached monthly in connexion with brother Cox, there have been added ten by experience, eight of whom have been baptized, and two are yet to be immersed, also ten by lotter. Part of the converts it is my privilege to baptize, and happy indeed did I feel, when in the presence of a large assemblage of people, congregated on the margin of a beautiful stream, enamelled with flowers, winding its way through an extensive prairie, I reverted to the hallowed scenes of Jordan, and then in connexion with brother Cox, buried ten willing converts beneath the yielding stream: one that I baptized, had been fifteen years an orderly member of the Presbyterian Church; another, Col. Hitchcock, with locks almost as white as the driven snow, had for many years been an attendant of the Baptist church in Columbus, Georgia. In his old age, he followed his children to Texas, and here in the eleventh hour found Jesus precious! Since that time I have had the privilege of baptizing my wife, who, previous to our leaving the United States, was a member of the Methodist Church."

"At a meeting attended (at a newly constituted church in this county,) by the brethren Cox and Baylor, six were baptized, and four joined by letter; the church at the same meeting called me to preach to them, and I expect to make my arrangements so to do, as well as to devote one Saturday and Sunday in each month to the Travis church, Austin county; at which place the work of the Lord is prospering."

"Dear brother Hill, I rejoice to be permitted to write, that there is scarcely a meeting I have attended but come, with streaming eyes, have requested the prayers of the people of God, and backsliding Christians manifest signs of penitence; among others, at a meeting I recently attended, at the close of the service, an individual formerly a member of the Shilo Church, Green county, Ga., who has lived in the entire neglect of all religious duties during a two years residence in Texas, came forward weeping like a child, and has since been one of the most active in that neighborhood in endeavoring to have erected a house for the worship of God."

"In the month of May we visited and remained two weeks at the town of Matagorda, situated at the Matagorda Bay, near the mouth of the Colorado River, a pleasant place containing quite a number of well built houses, with a population of five or six hundred. In refinement and intelligence, the inhabitants of Matagorda can vie with those of any town of equal size, that I have visited in the United States."

"Col. Albert C. Horton, formerly of Alabama, who has been for many years a resident of this Republic, and filled some of the most important offices in the government, his lady and another female are the only Baptists in the place. The Episcopal meeting house, after the materials were brought from New York, was erected entirely by the liberality of brother Horton, and he stated to me his intention of furnishing a lot, and having erected a handsome house of worship for the Baptists. From brother Horton, Mr. Ives, the Episcopal clergyman, and the inhabitants generally, we received the kindest attentions. The Masonic Hall was obtained for my use; and I was given to understand that I had the honor of being the first Baptist minister that had ever preached in the place!"

"More recently we visited the town of Lagrange, on the Colorado River, in the neighborhood of one hundred miles from the Gulf. The town is small, containing a population of about one hundred and fifty. The face of the country differs from that in the vicinity of Matagorda, being much more undulating, often bold and imposing. Lagrange, until recently, has been considered a frontier country, and the inhabitants have suffered much in times past from the Indians. The Baptist church in the place is one that brother Huckins assisted to constitute during his first visit to Texas. At its organization there were about fourteen members; it has since been under the care of brother Cox, and at present numbers upwards of twenty. I was indisposed during my visit, but on the Sabbath was enabled to meet with the people, make some remarks, and assisted by brother Baylor to administer the Lord's supper."

BENJAMIN M. HILL, Cor. Sec.

From the Christian Index.

Dinner to Rev. Jonathan Davis.

The citizens of Palmyra, in Lee county, and neighborhood, have given Mr. D. a dinner, on his return from the North. The following sentiment was proposed by Rev. W. W. Maund:

"Our Guest—The Rev. Jonathan Davis—His able and splendid advocacy of Southern rights and Southern institutions recently at the North, entitle him to the respect and gratitude of his country!"

We are glad that God has endowed any of our ministers with clear heads, logical minds, easy and persuasive utterance, and ability to defend the "faith once delivered to the saints," or even the rights we enjoy in our happy country: But we are so old fashioned that we cannot approve the manner in which this matter was conducted. If Mr. D. and his friends had met and spent a day in prayer and thanksgiving for journeying

mercies and for aid in his trying circumstances; it would have been very well. But when a minister of Jesus is made as prominent as was our brother, toasted in substance on the 23d July, it brings to our recollection Cecil's remark about a clergyman who "was to be had;" i. e. he is too common—he has left the high sphere where his office calls him.

Suppose the Christians in some neighboring town had met, on Paul's return from Athens, and with enthusiastic applause had united in this sentiment: "Our Guest, Paul: his able and splendid defence of the true religion against the Stoics and Epicureans, entitle him," &c. &c. Who would not be shocked at it?

Some of the Northern papers speak much in praise of brother D.'s ability in discussing the great subject which divides us from them; but we must think his situation a most delicate one, recounting as he did, his own exploits. We pity the necessity which induced him to do it. If it should be said, he was invited and could not refuse without giving offence to friends; then we must say, "deliver me from my friends—my enemies' machinations I can counteract." But what friends has a minister to please by stepping aside from the sphere of his labors and commingling with the crowd? His business is, to be sure, with the crowd, but to preach unto them "repentance toward God and faith in Jesus Christ."

These remarks are made in the kindest feelings towards brother D., and if they should lead him to question at all the propriety of his course, we shall be glad. There has been of late too much politico-religion in ministers, and we set our faces against it. Even if our MEKER should be tempted to come down from his high ministerial vocation, we would "entreat him as a father," and point out what we conceive improper.

It is not maintained that a minister should never be a legislator; important cases may require it: but these are rare. But to toast him when he returns, and make him repeat all the smart things he has said and done, is what our soul abominates—we will cast upon all such transactions, the mark of disapprobation.

Personal Friends of Missionaries take Notice.

The personal friends of Missionaries will at once, see the propriety of observing the suggestion in the following extract from F. P. Mason of Tavoy. Boxes, if designed for several individuals at any Station, should be directed to that Station, and not to individuals.—Chr. Watchman.

"The last Box came addressed to Bro. Wade, though he had but a moiety of its contents for his share; and if it had arrived after his departure for the jungle, your Clark's Commentary, and many other things public and private would have had to lay by several months, without our having a hint where to look for them. I supposed there must be another Box, till Bro. Wade's was opened, for we had been referred to 'the Tavoy Box.' Boxes are thus addressed to a private individual, and articles for others are often thrown in, in the most indefinite manner possible, and we can only tell for whom they are designed, by telling for what things we sent; and this sometimes places us in an unpleasant situation, especially when two individuals send for the same things."

PENNY A WEEK.—A penny a week is a small affair, and many persons, who are accustomed to handle large amounts of money think it too insignificant to claim their attention. It is after all, however, no trifling matter. Drops make up the ocean, and grains of sand constitute that formidable barrier which confines the mighty deep within the limits fixed by Him, who said, "Hitherto shalt thou come, and no further; and here shall thy proud waves be stayed." In like manner the abundant treasures of our wealthiest men are made up of pennies, and if these be utterly disregarded, their abundance will soon be converted into want.

Our benevolent institutions all need money to sustain them, and the enquiry has arisen often, how can it be realized? Too much dependence has been placed on large donations. These are good when they are made, but they do not secure that permanence to the receipts which is essential to the success of any enterprise. If every Christian can be enlisted in the work, thousands of little springs will be opened, from which the reservoir can always be replenished and kept full. On the penny a week plan this object can be accomplished. All can give this, and all who do give it will feel interested in the cause for which they contribute it, and as that interest increases, the amount will be enlarged as ability is possessed, until the great work of evangelizing the world shall have been accomplished.

Wherever this plan has been tried it has proved efficient, and if it be faithfully pursued it must always do so. We are gratified, therefore, that the excellent agent of the Pennsylvania Baptist Convention (Bro. William Shadrach) is endeavoring to organize the churches in this State into Missionary Societies, on this principle. As a proof of its efficiency, let us see what it will produce if all act upon it. There are 20,000 Baptist Communicants in Pennsylvania. A penny a week from each of these will amount to \$200 a week, or \$10,400 a year, which is perhaps five times as much as has ever been raised in a year for the Convention. This amount judiciously appropriated would supply very many of our large villages with the ministry of the Gospel, and sustain evangelists to traverse all our borders, and proclaim to the perishing the way of life. And who would feel it? Now, a few individuals do all that is done, and they have to do so much for other objects as well as this, that there is danger of failing entirely. Let us all give as the Lord prospered us; but let every one give at least a cent a week to the State Convention.—Baptist Record.

From the Christian Index.

From many points we hear of the out-pouring of the Spirit upon the churches, and that sinners are converted to God. A brother in Ala. writing upon business says, "The North Tusculosa church had an interesting meeting embracing the first Sabbath in May last. It lasted a week, about a dozen professed conversion."

The same brother writes, that at another place, about twenty have professed. And at a third, twenty more. Backsliders have been reclaimed, differences among brethren removed, and the saints abundantly refreshed.

In our own state, the prospect in many places is good. Ministers are encouraged, the people of God seem to be stirred up to prayer, and some precious souls are born into the Kingdom. We can but hope, that the time for a general movement among the churches draws near.

TALBOTTON, Aug. 10, 1841.

Dear Brother Stokes:—On my return from the commencement at Penfield, in company with brother Athway, I found the church at Talbotton in quite a revived state. A protracted meeting was in progress, and is yet going on. The Spirit of the Lord is amongst his people, and many souls have been brought into the light and liberty of the sons of God. Yesterday (2nd Sabbath,) the congregation was immense, and the excitement great. Fifty-four have united themselves to the church, and there are multitudes anxiously seeking and bowing for prayer. The churches around are generally in a good state of feeling, and some of them are receiving additions. Horeb near Daviston, in this county, has had a considerably refreshing season. About 20 have been baptized, and the work is still going on—also Concord, four miles from Marshall's ferry, on Flint river, has had quite an accession to her number. Also County Line, nine miles west of Talbotton, is enjoying the gracious visitation of the Lord. They have a meeting now in progress, and several have united—number not known.—Br. J. W. Attaway has been with us now one week, but leaves for the University, to enter on the duties of his office in that Institution. Would to God that we had some of those beloved ministers from your village, who are able, but comparatively idle in the ministry for want of a field—O, the field here is white to the harvest. The Lord help us all to fill our station actively and profitably.

These lines have been penned in haste, but I hope they will be refreshing to the friends of Zion. Yours truly, ROBERT FLEMING.

KENSINGTON, PA.—The church in this place is enjoying a refreshing from the presence of the Lord. Br. Kefchum baptized nineteen yesterday, and the work is still progressing.—Sept. 6, 1841.

Connecticut Temperance Society.

The annual meeting of this Society will be held at Middletown on Tuesday, the 26th day of October next, at 2 o'clock, P. M., and will continue through the following day. All auxiliary societies, of counties, districts and towns, or other localities, are requested to make an early appointment of such delegates as will certainly attend. Where there is no such society in active operation, the friends of Temperance may meet and choose delegates. Washington Temperance Societies are particularly remembered in this call.

Arrangements have been made to secure the attendance of several distinguished gentlemen from Massachusetts, New York and other places.

During the meeting it is expected there will be a TEMPERANCE PROCESSION,

consisting of the children and youth of Middletown and the surrounding places, Washington Temperance Men, the Society, and other gentlemen and ladies assembled.

THE EXECUTIVE COMMITTEE request all persons, who have the means of information within their reach, to transmit, as soon as possible, to the Secretary at New Haven, (if by private conveyance, care of A. H. Maltby, Chapel street,) or to the Chairman at Hartford, such definite and accurate statistics as will furnish full answers to the following enquiries:

1. What is the name of your society? Who its officers? When organized? Present number of members? How many are males, and of these, how many are more than twenty years of age?
2. How many intemperate persons are now living in your town or parish? How many are females? How many have been apparently reclaimed from intemperance since the first of June last? How many of these are now to any extent indulging in their former habits? How many now living who have been entirely reclaimed in years past? How many of these are professors of religion?

3. How many distilleries for grain, &c., are now in operation in your town? How many gallons have been distilled the last year? How many cider mills were in operation last fall? How many barrels of cider were made? At how many stores, taverns, and other places, have wines and spirituous liquors been kept for sale as a beverage the past season? How many have been kept for professors of religion? What amount of such liquors has been sold in all? How many professedly Temperance men have capital invested, or buildings occupied, and to what extent for the sale of wines and spirituous liquors, who are not personally engaged in the traffic?

4. What was the vote of your town in January last as recorded in town records, respecting the sale of wines and spirituous liquors? How many votes were cast for and against the traffic? How many registered voters in your town?

The Executive Committee rely much on the Secretaries of the country societies to collect from their local branches and transmit this desired information, and if they, with other officers of all societies and conventions, and other gentlemen observant of passing events, will give an immediate attention to this request, and do what they can, this great and very important object will be gained. The Committee will be enabled to present to the Society and to the community an interesting and accurate report of the present condition of the TEMPERANCE CAUSE IN CONNECTICUT. All the statistics and estimates should be made out as the facts exist on the 1st of October, 1841.

The Committee are authorized to offer the cordial hospitalities of the people of Middletown, to delegates and visiting strangers. All such are requested, on their arrival in the city to record their names at the Bookstore of Mr. E. Hunt, and they will be directed to accommodations.

In behalf of the Executive Committee of the Connecticut Temperance Society,
A. M. COLLINS, Chairman.
CHAS. J. WARREN, Secretary.
New Haven August 25th, 1841.

Editors and Publishers of Newspapers are requested to give the above notice or more insertions, and render a valuable service to the cause.

Communications.

For the Christian Secretary.

Apology.

MR. EDITOR.—Perhaps I owe an apology to my neighbor C. for my tardiness in publishing his celebrated Discourses. I am informed that he is repeating them in adjacent towns: and this probably arises from an unwillingness to have the public so long deprived of what he considers his most opportune and all-potent labors in behalf of a suffering cause. My apology is, that my health has been, for a few weeks past, almost as feeble as that of his patient, *Infant-Sprinkling*: though not so weak as his arguments why it should be permitted to live.

APOCRYPHAL SAYINGS:

(By Mr. C.—Deep River and Sayville.)

"John the Baptist did not baptize in the name of the Father, Son, and Holy Ghost: therefore he did not administer Christian baptism: for no person has received Christian baptism who has not been baptized in the name of the Father, Son, and Holy Ghost. The disciples at Ephesus had not been baptized in the name of the Father, Son, and Holy Ghost: therefore they were rebaptized, that they might receive Christian Baptism."

[The accent, the emphasis, the cadence,—the gesticulation, the smile of self-complacency, the look of exultation, and the tone of contempt and of triumph (as tho' the Baptists had received their finale,) which accompanied the above, I cannot put on paper; but they will not soon be forgotten by his hearers.]

CANONICAL SCRIPTURES:

(As translated by order of King James.)

Acts xix. 4, 5. "JOHN verily baptized with the Baptism of repentance, saying unto the people, that they should believe on him which should come after him, that is, on CHRIST JESUS. When they heard this, they were baptized in the name of the LORD JESUS." [not of the Father, Son, and Holy Ghost.] So, according to Mr. C., they did not receive Christian Baptism, after all.]

Mark i. 4. "JOHN did baptize in the wilderness, and preach the baptism of repentance for the remission of sins."

In like manner, Acts ii. 38, PETER said—"Repent and be baptized, every one of you, in the name JESUS CHRIST, for the remission of sins, and ye shall receive the gift of the HOLY GHOST." [So then, PETER did not preach Christian Baptism, on the day of Pentecost; for instead of directing the penitent to be baptized in the name of the Father, Son, and Holy Ghost—he told them to be baptized in the name of the Son, (i. e. Jesus Christ), that they might receive the HOLY GHOST, which was promised by the FATHER.]

Acts viii. 5, 12, 16. "PHILIP went down into Samaria and preached CHRIST unto them. When they believed Philip preaching the things concerning the Kingdom of God and the name of JESUS CHRIST, they were baptized, both men and women. They were baptized in the name of the LORD JESUS." [Consequently, Philip did not administer Christian Baptism.]

Acts x. 46, 47, 48. "Then answered Peter [to his six Jewish brethren], can any man forbid WATER, that these [Gentiles] should not be baptized, which have received the HOLY GHOST, as well as we? And he commanded them to be baptized in the name of the LORD, (i. e. of the LORD JESUS. No Christian Baptism here! Eight years had now transpired since the day of Pentecost; and strange as it may appear, Peter repeats the same blunder which he then made in directing the Jews to be baptized in the name of the LORD JESUS, by telling these Gentiles to be baptized in the same way,—instead of in the name of the Father, Son, and Holy Ghost.)"

Acts xix. 5. "They were baptized in the name of the LORD JESUS." [I again refer to this passage, to observe that (if these were rebaptized) Paul, over 20 years after the day of Pentecost, continued the same mistake which Peter then made, by baptizing in the name of the LORD JESUS, instead of the Father, Son, and Holy Ghost. No "Christian Baptism" ever administered during the first quarter of a century after the resurrection of Christ; for, says Mr. C., "no person has received Christian Baptism who has not been baptized in the name of the Father, Son, and Holy Ghost." And surely he must know better than John, and Peter, and Philip, and Paul,—those old fashioned, illiterate Baptist Preachers.]

Rom. vi. 3, 4. "Know ye not that so many of us as were baptized into JESUS CHRIST, [not into the Father, Son, and Holy Ghost,] were baptized into his death? Therefore we are buried with him by baptism into death," &c. [Thus we find that in A. D. 60, that neither Paul, nor the members of the Church at Rome, had received "Christian Baptism," but were only baptized into JESUS CHRIST.]

Gal. iii. 27. "For as many of you as have been baptized into CHRIST have put on Christ." [No Christian Baptism in this church!]

REMARKS.

Thus we find that in every Apostolic precept,—in every Apostolic example,—and in every Apostolic allusion, which mention the name in which baptism was then administered, no name is given but that of JESUS CHRIST. Hence it is clear, according to Mr. C., that the Apostles never administered "Christian Baptism": and that all the Apostolic churches were destitute of it. Were it lawful to suspect the Apostles to be more wise than even Mr. C., I would venture to make the following suggestion. As the word "Christian" comes from Christ, probably the Apostles rightly judged that to baptize "into Christ" would be Christian Baptism. According to this, Christian Baptism was the only baptism then known in the Christian Church. If so, then it is clear that Father, Son, and Holy Ghost Baptism had not yet commenced.

"ACTS OF PAUL AND THECLA."

(Written, according to Tertullian, by a Presbyter of Asia.)

This was written about the close of the Apostolic age; at least before the death of Tertullian, who died 120 years after the death of John. Thecla is described as one converted under Paul's preaching; and soon afterwards, on account of her religion, cast into an enclosure containing ferocious wild beasts. While here the following is said to have taken place.

"Thecla stood with her hands stretched towards heaven, and prayed: and when she had done praying she turned about, and saw a pit of water, and said, Now it is a proper time for me to be baptized. Accordingly she threw herself into the water, and

said, In thy name, O my LORD JESUS CHRIST, I am this day baptized. Thecla threw herself into the water in the name of the LORD JESUS CHRIST.

"VISIONS OF HERMAS."

(Probably written before the above.)

In the Vision, a Temple is represented as being built of a certain kind of stones,—first put into water, and could not roll into the water! They are such as have heard the word; and were willing to be baptized in the NAME OF THE LORD: but considering the great holiness which the truth requires, have withdrawn themselves, and walked again in their wicked desires." "For before a man receives the NAME OF THE SON OF GOD, he is ordained to death; but when he receives that seal, he is freed from death and assigned unto life. Now that is the water of baptism, into which men go who are under the obligation unto death, but come up pointed unto life."

[This was read in the early Christian Church, and esteemed by many as inspired. No Father, Son, and Holy Ghost Baptism yet; but one name, Ken, uniform, practice of baptizing INTO CHRIST, during the first century, and the first part of the second.]

JUSTIN MARTYR.

"They are led out by us to the place where there is water." "Leading him who is to be baptized to the bath,"—"in the name of the Father of the universe, the Lord God, and of the Saviour Jesus Christ, and of the Holy Spirit, they bathe themselves in water." [This, (according to Mr. C.) in the half of the second century, is the first instance of Christian baptism on record. Or, if the Apostles were correct, Christian baptism continued till the time; and here Father, Son, and Holy Ghost baptism commenced. But how was this new baptism administered?]

TERTULLIAN.

"Not only once, but thrice, according to the usual names are we dipped (tinguimus) into the several persons."—"Thence we are thrice immersed (ter mergimur), answering somewhat more than the Lord has decreed in the Gospel."

Thus, Mr. Editor, we find that when three names were introduced into the administration of baptism the candidate was baptized three times,—once in the name of the Father, once in the name of the Son, and once in the name of the Holy Ghost. I therefore call upon the learned world, with Mr. C. before me, to show that baptizing in the name of the Father, Son, and Holy Ghost, and true immersion, are not twin sisters. For my own part, I have no doubt but the Apostles preached and practiced according to the commission which they received from the Lord Jesus Christ. But what shall we do with Matt. xxviii. 19? Reply. According to the unanimous testimony of the early Christian Fathers, as they wrote his Gospel in Hebrew. Our translation is from the Greek, and of course from a Greek translation of Matthew's Hebrew. How early this was translated into Greek we know not; but probably not till after the introduction of true immersion. The Commission, in Mark is, "He that believeth [in Jesus] and is baptized [of course into his name] shall be saved. According to this, the Apostles preached and practiced. If the passage in Mark is not twin sister to the passage in 1 John i. then, why is it never obeyed during the Apostolic age!—till the last half of the 2d century!"

MORE AID.

For the Christian Secretary.

COLEBROOK, Aug. 30th, 1841.

DEAR BROTHER BURR—The following Enquiry punctuality was written for the Ministers and Deacons Conference of Litchfield County and vicinity, and unanimously requested by the members of the Conference to be published in the Christian Secretary.

The want of punctuality is the crying sin of the Church and of the world. Indeed we may properly say it is the root of all sin. For our parents would never have eaten of the forbidden fruit if they had been punctual to all the commandments of God; and if all creatures had always been punctual to all that was required, sin would not have had existence in the Universe unto this day. Punctuality therefore, is the duty of man in all the conditions and circumstances of active life; and the more important the employment is, the greater are the results resulting from the want of punctuality to his engagements. Hence the importance of being diligent in business, fervent in spirit serving the Lord.

1st. Let us consider the importance of punctuality in the great work of the Gospel ministry. Suppose a Minister is not punctual to the duties of the office, he neglects secret prayer, he does not enjoy religion in his own soul and of course does not realize the worth of the souls of his hearers. His exertions before the public can but be dry and formal, and of a great measure, uninteresting to himself. If the truth affects others he does not enjoy it, and if otherwise, he can but blame himself for his want of punctuality.

2d. Suppose a Minister to be a worldly-minded man, or a lover of pleasure, or of idleness, so that he is not punctual to his study. He comes before the congregation with a meager half studied sermon, he feels guilty of his want of punctuality, he is ashamed of his preaching and his people are ashamed of him; and after waiting a few months in hopes that his preaching will interest them more, they dismiss him for his want of punctuality and he will most likely find the same unprofitable round somewhere else.

3d. Suppose a minister to be half an hour behind the time of his appointment for preaching on Lord's day, his hearers will soon allow themselves to be lulled an hour later still, and he waits for them, and after a lapse of a few Lord's days his first sermon closes at 12 o'clock or later, and his second closes at 1 o'clock; his hearers complain of being late home, and some choose to go to meeting where they can have some leisure hours after meeting, consequently the congregation becomes thin. Many empty seats are seen in the house during Divine service, the people are dissatisfied with their minister and finally conclude to dismiss him, and try to procure the services of one who will attend his meetings at the time appointed, and let them go home in season. Furthermore, if a minister makes appointments for preaching, and frequently neglects to attend them, the people soon become impatient in waiting for him and will stay at home or go to some other meeting; and his usefulness, to say the least, in a measure is lost for the want of punctuality.

4th. Sometimes the Ministers in a county and

Christian Secretary.

HARTFORD, SEPTEMBER 17, 1841.

THE HARTFORD BAPTIST ASSOCIATION held its 52d anniversary with the Baptist church in Canton on Wednesday and Thursday of last week. The weather was delightful, the number of delegates unusually large, and the exercises of the most interesting, and we think profitable character.

The introductory sermon was preached by Dr. Z. Tobey, of Colebrook. It was founded upon the exhortation of the Apostle in Rom. 14: 19; "Let us therefore follow after the things that make for peace, and things wherewith one may edify another." It was just such a sermon as we wanted to hear on the occasion, and its happy effect upon the congregation can be realized only by those who were present. We would gladly give some of the leading ideas presented by the speaker, but defer them with the hope that, as requested by several brethren, he will furnish for the Secretary an abstract of the discourse.

The letters from the churches were generally of a cheering nature. In many instances they spoke of the abounding mercy of God, by which many precious souls had been delivered from the bondage of sin, and had put on Christ by a public profession. The whole number reported as having been baptized during the year was five hundred and twenty-six:—a larger number, probably, than has been reported at any previous anniversary since the association was formed. The churches that have received the largest accessions are the two in Hartford—the 2d in Suffield, New Britain, Tarrifville, Norfolk, Colebrook, and Wethersfield.

Many of the churches are small, and unable of themselves to maintain the stated ministry of the word. They manifest a great desire, however, to enjoy this blessing, and in their epistles make affecting appeals to their brethren for sympathy and help.

The ordinary business of the Association was transacted with great harmony and dispatch. The time was mostly spent, as it should be on such occasions, in devotional exercises. An interesting discourse on the resurrection of Christ was delivered on Wednesday P. M., by bro. Turney. In the evening bro. Judd, of N. Y., preached on the duty of "love to God."

On Thursday morning, after attending to a few items of business, prayer having been offered by bro. Benedict, the association spent about an hour and a half in listening to thrilling addresses on the following resolution:

"Resolved, That the abounding mercy of God manifested towards us during the year past, calls for an expression of our gratitude, and imposes upon us the duty of laboring with greater zeal for the welfare of our churches and the salvation of souls, both in our own, and in foreign lands."

The resolution was sustained by brethren Turney, Doolittle, Atkins, J. B. Cook, Winchell, Ives, and Gates, and unanimously adopted. After a recess of a few minutes, a discourse was delivered by bro. Eaton on "the Believer's final Rest," founded on Ps. 55: 6. The exercises were then closed by some very appropriate remarks and prayer by the moderator, bro. Ives.

The people of Canton manifested the true spirit of Christian hospitality in their kindness to the delegates and other friends present; nor can we fail to bestow a merited tribute of commendation upon the choir, whose constant attendance and very appropriate performances added in no small degree to the interest of the occasion.

It is truly pleasant to dwell upon the recollection of such a meeting. Not one unkind word was uttered—not one painful feeling was awakened. All evidently felt that it was good to be there, and we do not think that any language can better describe the sentiments of each heart than the sublime and touching exclamation of the sacred Poet, contained in the 133d Psalm:—"Behold how good and how pleasant it is for brethren to dwell together in unity. It is like the precious ointment upon the head, that ran down upon the beard, even Aaron's beard; that went down to the skirts of his garments: As the dew of Hermon, and as the dew that descended upon the mountains of Zion; for there the Lord commanded his blessing, even life forevermore."

THE SABBATH SCHOOL SOCIETY of the Hartford Association held its second anniversary at Canton on Tuesday evening, the 7th inst. The number of delegates present from the various schools was quite large, and a good degree of interest was exhibited in behalf of this important Institution.

Reports of a deeply interesting character were presented from several of the schools, showing that their numbers and facilities had been greatly increased during the year. In many of the schools the powerful influences of the Holy Spirit have been felt, and large numbers of the scholars have become hopeful subjects of renewing grace.

Two facts appeared conspicuous from the reports: First:—The pastors are taking a deeper interest in the cause: Secondly; there has been a great advance made during the year in the establishment of adult classes.

Resolutions were passed recommending the observance of the S. S. concert; also, recommending a monthly collection, a part of the avails of which shall be devoted to the objects of the S. S. Society. The main object of the Society's funds, we understand, is, to render aid to the feeble

schools in procuring Libraries, &c. We have only to regret that the reports from the schools had not been more perfect, and that the time for holding the meeting was so limited. We trust that these deficiencies will be corrected at the next anniversary.

Dea. E. A. Parker, of New Britain, is President, G. Rogers, Jr., of Hartford, Secretary.

We have been requested to publish a letter from Dr. W. B. Johnson, of South Carolina, President of the Baptist Triennial Convention, in which he attempts to explain the grounds upon which an adjustment of the difficulties between the North and the South was effected at Baltimore. He denies that any thing like a compromise was entered into between the delegates from the North and South, as has been intimated in the statements of various writers from both sections of the Union. We shall publish the letter next week, and our readers will judge of its contents for themselves.

In another part of our paper to day, will be found the proceedings of the N. Y. Baptist Anti Slavery Convention, held at Hamilton during the week of the anniversary. We perceive that Bro. Beebe, editor of the N. Y. Register, though opposed to the call for a convention, attended the meetings and took part in the discussions. From his own statements, however, it appears that he found it impossible to stay the proceedings of his anti-slavery brethren. Our readers will be interested in knowing what ground many of our Baptist friends in N. Y. have taken upon a subject which has for some time agitated all parts of the country.

We earnestly hope that all will give themselves to fervent prayer, that the threatening clouds which hang over our Zion, arising from the great slavery question may be dispersed—that we may all come to "see eye to eye," having the truth clearly revealed, and all striving for the things that make for peace and edification.

And Moses said unto Hobab—Come thou with us, and we will do thee good; for the Lord hath spoken good concerning Israel. Numbers 10: 29.

How proper is this language of the holy prophet for the Christian to use to the unconverted sinner. But in what way should the Christian use this language to him? Answer; by example and by precept. First, our example, our daily walk and conversation, should be such as to say to every unconverted person around us, "Come thou with us and we will do thee good." Instead of going with them in their eager pursuit after the riches, honors, and pleasures of this world, our conduct and appearance should show them that we have found a far better good in religion, and should invite them to the participation of it.

Secondly, when our example is thus, we can, with the hope of success, invite them by our words, in public and private, as we have suitable opportunity, to come with us. And when the invitations of our lips are thus backed by the more forcible language of our conduct we have reason to hope that they will be made effectual, and that some of our fellow sinners will be persuaded to follow the Saviour. The eloquence of a holy life, combined with the language of affectionate entreaty, shall not be used altogether in vain.

In conclusion, we must be permitted to adopt the prophet's language to each impatient reader, and say, "Come thou with us and we will do thee good; for the Lord hath spoken good concerning Israel."

SACRED CONCERT.—It will be seen by an advertisement in another column, that the choir of singers connected with the North Baptist Church are to give a Concert, under the direction of Mr. Wade, on Wednesday evening next. From the known reputation of this choir, together with the assistance of several eminent singers and musicians, the public may expect a rich entertainment.

Mr. Royal B. Hancock, late missionary in Burmah, with three children, and a child of Mr. Osgood, arrived in Boston in the ship Leland, from London, about two weeks since.

The missionaries, five in number, with Avung, the Chinese, were to sail from Boston on Friday, the 10th inst. We shall probably have an account of their departure in season for our next paper.

Extract of a letter from Rev. J. B. Cook, dated New Haven, Sept. 13, 1841.

"I am willing that it should be announced in your paper that I have just terminated my agency in behalf of the Board for Foreign Missions. It involves more exposure and labor than is conducive to my improvement in health.

Yours, J. B. Cook."

Rev. Mr. Tucker, of Rochester, has accepted a call from the Oliver street church, New York, to become their pastor.

The Minutes of the Hartford Baptist Association will be printed and ready for delivery on Wednesday or Thursday next.

BAPTIST ALMANAC.—The second number of this work is in press, and will be ready for delivery next month. It will contain a list of all the Baptist Associations in the United States, together with much other useful and interesting matter.

In a notice contained in the last number of our paper, instead of Rev. Edmund Turney, we inadvertently printed Rev. Edmund B. Turney.

Several communications on hand, which shall receive attention next week.

Selected Summary.

Veto Message.

To the House of Representatives of the U. S.

It is with extreme regret that I feel myself constrained by the duty faithfully to execute the office of President of the United States, and to the best of my ability "to preserve, protect, and defend the Constitution of the United States," to return to that House in which it originated, the Bill "to provide for the better collection, safe keeping, and disbursement of the public revenue by means of a Corporation to be styled the Fiscal Corporation of the United States," with my written objections.

In my message sent to the Senate on the 16th day of August last, returning the Bill "to incorporate the subscribers to the Fiscal Bank of the United States," I distinctly declared that my own opinion has been uniformly proclaimed to be against the exercise "of the power of Congress to create a National Bank to operate *per se* over the Union," and entertaining that opinion, my main objection to that Bill was based upon the highest moral and religious obligations of conscience and the Constitution.

I readily admit, that whilst the qualified Veto with which the Chief Magistrate is invested, should be regarded, and was intended by the wise men who made it a part of the Constitution, as a great conservative principle of our system, without the exercise of which, on important occasions, a mere representative majority might urge the government, in its legislation, beyond the limits fixed by its framers, or might exert its just powers too hastily or oppressively, yet, it is a power which ought to be most cautiously exercised, and perhaps never, except in a case eminently involving the public interest, or one in which the oath of the President, acting under his convictions both mental and moral, imperiously requires its exercise.

In such a case he has no alternative. He must either exert the negative power entrusted to him by the Constitution chiefly for its own preservation, protection, and defence, or commit an act of gross moral turpitude. Mere regard to the will of a majority, must not, in a Constitutional Republic like ours, control this sacred and solemn duty of a sworn officer. The Constitution itself I regard and cherish as the embodied and written will of the whole people of the United States. It is their fixed and fundamental law, which they unanimously prescribe to the public functionaries, their mere trustees and servants. This their will, and the law which they have given us as the rule of our action, has no guard, no guarantee of preservation, protection and defence, but the oath which it prescribes to public officers, the sanctity with which they shall religiously observe those oaths, and the patriotism with which the people shall shield it by their own sovereignty, which has made the Constitution supreme. It must be exerted against the will of a mere representative majority or not at all. It is alone in pursuance of that will that any measure can ever reach the President; and to say that because a majority in Congress have passed a bill the President should therefore sanction it, is to abrogate the power altogether, and to render its insertion in the constitution a work of absolute supererogation. The duty is to guard the fundamental will of the people themselves from—in this case I admit unintentional—change or infraction by a majority in Congress; and in that light alone do I regard the constitutional duty which I now reluctantly discharge.

In this bill, now presented for my approval or disapproval, I see a bill as I have already declared could not receive my sanction? Is it such a bill as calls for the exercise of the negative power under the constitution by creating a National Bank to operate *per se* over the Union? Its title, in the first place, describes its general character. It is "An act to provide for the better collection, safe keeping, and disbursement of the public revenue by means of a Corporation, to be styled the Fiscal Corporation of the United States." In style, then, it is plainly national in its character. Its powers, functions, and duties, are those pertaining to the collection, keeping, and disbursing the public revenue. The means by which these are to be exerted, is a Corporation, to be styled the Fiscal Corporation of the United States. It is a corporation created by the Congress of the United States, in its character of a national legislature for the whole Union, to perform the fiscal purposes, meet the fiscal wants and exigencies, supply the fiscal uses, and exert the fiscal agencies of the treasury of the United States. Such is its own description of itself. Do its provisions contradict its own title? They do not. It is true, that by its first section it provides that it shall be established in the District of Columbia, but the amount of its capital—the manner in which its stock is to be subscribed for and held—the persons and bodies corporate and politic by whom its stock may be held—the appointment of its directors, and their powers and duties—its fundamental articles, especially that to establish agencies in any part of the Union—the corporate powers and business of such agencies—the prohibition of Congress to establish any other corporation with similar powers, for twenty years, with express reservation, in the same clause, to modify or create any bank for the District of Columbia, so that the aggregate capital shall not exceed five millions—without enumerating other features which are equally distinctive and characteristic—clearly show that it cannot be regarded as other than a Bank of the United States, with powers seemingly limited to the collection, keeping, and disbursing the public revenue. It operates *per se* over the Union, by virtue of the unqualified, and, in my view, assumed authority of Congress as a national legislature, as distinguished from a Bank created by Congress for the District of Columbia, as the local legislature of the District. Every United States Bank heretofore created, has had power to deal in Bills of Exchange as well as local discounts. Both were trading privileges conferred, and both exercised by virtue of the aforesaid power of Congress, over the whole Union. The question of power remains unchanged without reference to the extent of the privilege granted.—If this proposed corporation is to be regarded as a local Bank of the District of Columbia, invested by Congress with general or national powers to operate over the Union, it is obnoxious to still stronger objections. It assumes that Congress may invest a local institution with general or national powers. With the same propriety that it may do this in regard to a Bank of the District of Columbia, it may as a State Bank. Yet, who can indulge the idea that this Government can rightfully, by making a State Bank its fiscal agent, invest it with the absolute and unqualified powers conferred by this bill?—When I come to look to the details of the Bill, they do not recommend it strongly to my adoption. A brief notice of some of its provisions will suffice:

1st. It may justify substantially a system of discounts of the most objectionable character. It is to deal in bills of exchange drawn in one state and payable in another, without any restraint. The bill of exchange may have an unlimited term to run, and its renewability is nowhere guarded against. It may, in fact, assume the most objectionable form of accommodation. It is not required to rest on any actual, real or substantial, exchange basis. A drawer in one place becomes the acceptor in another, and so, in turn, the acceptor may become the drawer upon a mutual understanding. It may, at the same time, indulge in mere local discounts under the name of bills of exchange. A bill drawn at Philadelphia on Camden, New Jersey,—at New York on a border town in New Jersey,—at Cincinnati on Newport, Kentucky, not to multiply other examples, might, for any thing in this bill to restrain it, become a mere matter of local accommodation. Cites thus relatively situated, so decided a character as most justly to excite dissensions.

Second. There is no limit prescribed to the premium in the purchase of bills of exchange, thereby corroding not only the currency, but the community now laboring, and operating most injuriously upon the agricultural States, in which the inequalities in the rates of the exchange are most severely felt. Nor are these the only consequences; a resumption of specie payments by the banks of those States would be likely to induce postponement—for, as the operation of the agencies of the interior would chiefly consist in selling bills of exchange, and the purchases could only be made in specie or the notes of the banks paying specie, the State banks would either have to continue with the doors closed, or exist at the mercy of this national monopoly of brokerage. Nor can it be passed over without remark, that, whilst the District of Columbia is made the seat of the principal bank, its citizens are excluded, from all participation in any benefit it might afford, by a positive prohibition on the bank from all discounting within the District.

These are some of the objections which prominently exist against the details of the bill, others might be urged of much force—but it would be unprofitable to dwell upon them. Suffice it to add, that this charter is designed to continue for twenty years without a competitor—that the defects to which I have alluded, being founded in the fundamental law of the Corporation are irrevocable—and that if

the objections be well founded it would be over hazardous to pass the bill into a law.

In conclusion, I take leave most respectfully to say, that I have felt the more anxious solicitude to meet the wishes of Congress in the adoption of a Fiscal Agent which, avoiding all constitutional objections, should harmonize conflicting opinions. Actuated by this feeling, I have been ready to yield much, in a spirit of conciliation, to the opinions of others. And it is with great pain that I now feel compelled to differ from Congress a second time in the same session. At the commencement of this session, inclined from the propriety of the legislative will, I submitted to Congress the proposition of adopting a Fiscal Agent, which, without violating the Constitution, would separate the public money from the Executive control, perform the operations of the Treasury without being burdensome to the people, or inconvenient, or expensive to the Government. It is deeply to be regretted, that this Department of the Government cannot, upon constitutional grounds, concur with the Legislative Department in this measure proposed to attain these desirable objects.—Owing to the brief space between the period of the death of my lamented predecessor and my own installation into office, I was, in fact, not left time to prepare and submit a definite recommendation of my own, in my regular message; and since, my mind has been wholly occupied in a most anxious attempt to conform my action to the legislative will. In this communication, I am confined to the Constitution in my objections simply to this bill; but the period of the regular session will soon arrive, when it will be my duty under another clause of the Constitution, to give to the Congress information of the state of the Union, and recommend to their consideration such measures as I shall judge necessary and expedient."

And I most respectfully submit, in a spirit of harmony, whether the present differences of opinion should be pressed further at this time, and whether the peculiarity of my situation, does not entitle me to a postponement of this subject, to a more auspicious period for deliberation. The two Houses of Congress have distinguished themselves at this extraordinary session, by the performance of an immense mass of labor, at a season very unfavorable both to health and action; and have passed many laws which I trust will prove highly beneficial to the interests of the country, and fully answer its just expectations. It has been my good fortune and pleasure to concur with them in all measures except this. And why should our difference on this alone be pushed to extremes? It is my anxious desire that it should not be.

I too have been burdened with extraordinary labors of late, and I sincerely desire time for deep and close reflection, on this the greatest difficulty of my administration. May we not now pause until a more favorable time, when with the most anxious hope that the Executive and Congress may both cordially unite, on some measure of finance and be deliberately adopted, promotive of the good of our common country.

I will take this occasion to declare that the conclusions to which I have brought myself, are those of a settled conviction, founded in my opinion on a just view of the constitution. That in arriving at it I have been actuated by no other motive or desire than to uphold the institutions of the country, as they have come down to us from the hands of our god-like ancestors; and that I shall esteem my efforts to sustain them even though I perish, more honorable than to win the applause of men by a sacrifice of my duty and conscience.

JOHN TYLER.

Washington, Sept. 9, 1841.

MARRIED.

In this city, 15th inst., in the South Baptist Church, by the Rev. Edmund Turney, Nathan Kelly, Esq., of Wethersfield, to Mrs. Phoebe Lewis, of this city.

In this city, 14th inst., in the North Baptist Church, by the Rev. J. S. Eaton, Mr. Truman W. Wolcott, to Miss Mary M. Studley.

At Southwick, 2d inst., Mr. Lester Granger, of Hartford, to Miss Harriet Hyde, of Southwick.

DIED.

At Branford, Sarah, wife of Mr. Samuel Flint, aged 67. At Colchester, 7th inst., Mrs. Rogers, wife of Joshua Rogers, Esq.

At New Haven, 9th inst., Mrs. Mary Wolcott, aged 79.

Receipts for the week ending Sept. 16.
Pamela Crampton, 200; H. H. Smith, 100; Rev. M. Batchelor, 175; Elihu Taylor, 375.

The Subscriber acknowledges the receipt of the following sums in behalf of the A. B. Board for Foreign Missions, viz:—

From the Baptist church in Essex, Conn., by the hand of Rev. Mr. Miller, \$100 00
From the Baptist church in Clinton, " " 2 34
J. B. Cook.

NOTICE.—The Twenty-fourth Anniversary of the New London Association will be held, according to appointment, with the Baptist church in North Lyme, on the last Wednesday of Sept., at 10 o'clock: A. M. Introductory Sermon by Dr. Francis Darrow, or his alternate, W. G. Miller. Norwich, Sept. 6, 1841. W. PALMER, Clerk.

NOTICE.—The Second Anniversary of the Sabbath school Society of the New London Association will be held on the evening previous to the session, in the same place, at 7 o'clock. It is very desirable that every Sabbath school be represented, and it is earnestly requested that every school make returns to the Secretary of their situation at or before the 20th inst., that he may be enabled to make a complete statistical statement of the Society to be presented by him at the Anniversary above mentioned. Norwich, Sept. 6, 1841. Z. L. SMITH, Sec.

A CARD.—The subscriber most gratefully acknowledges the payment of thirty dollars by the female members of the Baptist church of New London, to constitute him a life member of the American Baptist Home Mission Society. May this with other evidences of love to the cause of truth, be approved by Him who "loves the cheerful giver." H. R. KNAPP.

NOTICE.—The annual meeting of the Sabbath school Convention of the Ashford Baptist Association will be held at Pomfret, Sept. 29th, at 10 o'clock, A. M. A full attendance of the pastors of churches, superintendents and teachers is most ardently desired, as some very important business is to come before the Convention. Willimantic, Sept. 14th, 1841. J. B. GUILD, Sec.

SACRED CONCERT.

THE Choir under the direction of Mr. Wade, will give a CONCERT at the First Baptist Church, Wednesday Evening, Sept. 22d, embracing selections from the Oratorios of the Messiah, Samson, Judas Macchabeus, with Choruses, Duets, Solos, &c., assisted by an efficient Orchestra. Mr. O. Seitz will perform a Solo on the Concert Horn. Mr. Wm. J. Babcock will preside at the Piano. Tickets 25 cents, to be had at the Bookstores, and at the door. Doors open at half past 6, performance to commence at half past 7. Sept. 17. 1w

NEW GOODS.

CLOTHS, CASSIMERES, VESTINGS, &c. W. M. B. DAVIS, No. 121 Main street, has received a full supply of Cloths, Cassimeres, and Vestings, and is now prepared to offer the best assortment of the above goods in this market, either at Wholesale or Retail. Among the assortment may be found,

CLOTHS. French, German, English, and American Cloths, of every super, medium and low priced qualities; black, blue, green, olive, dahlia, golden browns, drab, &c. &c.

CASSIMERES. Wool dyed black, diamond, stripe, ribbed, plain, &c. &c. &c. various fancy mixtures.

VESTINGS. Rich London and Paris Vestings; Florentine, heavy plain and figured Satins, rich figured and plain Silk and Cotton Velvets, Cashmets, Valenciennes Chailys, Quiltings, &c. &c.

FOR OVER COATS. Pilot and Beaver Cloths—Black, blue, green, diamond, &c.

TRIMMINGS. Padding, Duck, Seta, Wiggin, Buttons, Thread, Twist, Sewings, Silk and Worsted Serges, Superfines, Brown Hollands, Plaid Facings, Tailors' Cravats, Silk and Worsted Cord, Silk and Worsted Binding—together with a general assortment of Tailors' Goods, at Wholesale and Retail. Hartford, Sept. 17, 1841. 8w27

city appoint a ministers meeting with a certain church, the members of the church calculate upon it and anticipate much pleasure in the contemplated meetings. They prepare for the Ministers and brethren something good to eat, and a comfortable place to lodge. The anticipated hour arrives, the people assemble, and the brethren bring their cake, pie, cheese, &c. to feed the company from abroad, but alas! many that were expected are not there, the Ministers whom they hoped to hear are absent.—Perhaps two or three ministers that live near are present, but their preaching is worn almost thread bare in the view of the people, who were expecting to hear some one with whom they were less acquainted.—The Ministers present realize the disappointment of the people and are embarrassed and almost discouraged, because of the absence of those with whom they expected to meet. Their efforts seem to be paralyzed. The brethren return home disappointed, and the anticipated good resulting from the meeting is lost for want of punctuality.

Finally, Suppose an Association of Ministers appoint a public meeting with some church, for the purpose of inspiring an interest in some important object of benevolence or for the instruction of the rising generation. They appoint one of their most popular and approved speakers to preach a sermon on the occasion, and another his substitute if he should not happen to be punctual, or should be necessarily hindered from attending the meeting. Other noted men are also named to address some one class of the community, and some another, and to raise the expectations yet higher, these appointments and these names are published in a paper generally read by the people, accompanied with an earnest request for all classes of the community to attend the meeting, in hopes of being benefitted (all this may be right).—The church make ample preparation and anticipate that much good will be done, at least among their own members, if not much more extensively. The anticipated day comes, the people assemble, but those appointed to preach are not there, three or four of those appointed to address the people are absent, three or four neighboring Ministers are there, but they come without any expectation of preaching and feel unprepared to preach especially on such an occasion, but try they must. They are disappointed and much embarrassed, they feel to pity the people; apologize as much as may be for the absence of their dear brethren in the ministry, and preach as well as they can, under such circumstances. Finally the meeting is adjourned without performing what was promised (or implied) in the appointment, and the result is the ministry is blamed, the church is disappointed, no favorable impression is made on the mind of community with regard to the object of the meeting, prejudice against it is strengthened, and some scoffing say "aha! aha!" so we would have it, while some are very sorry that Ministers are not more punctual to their engagements.

2dly. Let us consider the importance of punctuality in church members. Some generally go late to meeting, and this is attended with evil consequences.

1st. It argues a want of interest in the delinquent himself; it is generally granted that men are most punctual in that in which they feel the deepest interest. Whatever business a man is engaged in, we judge of the interest he feels in his employment by his punctuality to it. We judge of a persons interest in balls and parties of pleasure in the same way. If he feels deeply interested in them, he will be at the place appointed in season; the demon of idleness will not hinder him. The man who is deeply interested in his worldly employment, is at his work early in the morning. If a person feels deeply interested in the gospel, he will endeavor to be at the place appointed for preaching in season, a frivolous excuse will not hinder him. We may safely judge therefore of a persons interest in hearing the gospel, by his punctuality to the time of appointment. If his object in being there is to be benefitted by the word of truth, he will try to hear the whole of it. I have known a man to get his morning work done on working days in the winter season, so as to be on his way to market by 7 o'clock, but on Lord's day he had so much to do in the morning that he excused himself from meeting till afternoon. Where think you was his treasure? This practice is injurious to true worshippers who are in season at the meeting. When a person enters a meeting after worship has commenced, he intrudes upon and disturbs the devotions of the sincere worshippers. It is often detrimental to the Minister of Christ for people to come into the house while he is preaching. He sometimes loses his subject by the means, unless he has it written and placed before him, and even then he sometimes loses his place. Often however, the preacher is obliged to stop in the midst of his discourse and wait till the lazy comers are seated, and the house is still again, and this disturbs the whole assembly, every mind is seriously interrupted, common decency requires such persons to be punctual to the hour of meeting, if not for their own sake, yet for the sake of those who love to worship God.

Some church members neglect the prayer meeting and the covenant meeting, you will seldom see them there unless it is a time of uncommon attention, and then they will seem to be the most engaged and the most noisy. Their religion very much resembles the sky rocket, it shines wonderfully for a little while, but soon goes out. Alas! for their want of punctuality, it has a direct tendency to enfeeble and discourage the whole church, and paralyze the efforts of all the members. They are like dead weights, their influence is put in the scale opposite to the church. Sometimes a brother goes 5 or 6 miles to meet his brethren in the prayer or covenant meeting, and is there alone. How sad, how appalling! Sometimes perhaps he meets with two or three who are more punctual than the rest, but they feel grieved that so few come to the privilege where they might be so deeply interested. The church can never prosper while this want of punctuality exists. Such delinquents are covenant breakers. When persons join the church they virtually promise or engage to be punctual to all the appointments of the church. O, when will they remember to be punctual to their covenant obligations; members certainly ought to attend to all the appointments of the church when they cannot be satisfied that they have a reason that will avail them on the day of judgment.

A serious riot occurred in Cincinnati on the 4th inst., between the blacks and "certain lewd fellows of the baser sort," among the whites.—Several lives were lost. The particulars will be published in our next.

Congress adjourned sine die on Monday last.

Poetry.

For the Christian Secretary.
The Reminiscences of Home.
BY S. DAVEN PHILIPS.
"Hæc meminisse juvat."

Home! there is music in that glowing word,
That harkens to the influence on the soul;
There's a silence, though 'tis in silence heard,
Which bears an irresistible control,
And chains the spirit spell-bound to its goal,
While it spreads out the vision of the past,
Which beams on Memory's far-stretching roll,
And wakes a thousand scenes of rainbow cast,
And withered hopes and joys, too bright and fair to last.

When parting's melancholy hour draws nigh,
How thrills the heart of him who bids farewell
To those endeared by friendship's hallowed tie;
Who leaves his childhood's home, around which dwell
Familiar things that of his past existence tell.
His thoughts are now of friends beloved with whom
He parts—no more to return, the funeral knell,
Perchance, will speak their passage to the tomb,
Or he may rest beneath some lonely grave-yard's gloom.

SCOTFIELD! home of my earliest youthful hours,
Place where my fathers lived, my fathers died;
How oft with young companions 'mid thy bowers
I've sat, or rambled by the silvery side
Of thy pure rills which through the meadows glide,
Winding their course along toward other shores;
And oft I've clambered up the mountain's side,
And viewed far Nature 'neath the sun's warm beams:
Days of my youth! ye now appear like airy dreams.

Fled are those hours, and past those halcyon days,
Those early pleasures are forever gone;
Clouds have obscured the fair resplendent rays
Of the bright sun that rose so clear at dawn,
And poured its glad light o'er the hill and lawn.
Old Time, unwearied in his tireless flight,
Hath rolled his ponderous car unceasing on,
And left sweet scenes that burst upon my sight,
Or which is gathering now Oblivion's darkening night.

RETREAT! of Science! oft, within thy walls,
Have I o'er antique wisdom pondered well,
And trod with joyous step thy sacred halls,
And then alone, as in some silent dell,
Have wooed the muse, wrapt in a poet's spell;
And oft with Calliope's sons did meet,
To hear what youthful Cicero could tell,
While some laid "Garlands" at her royal feet,
And others brought their gifts with eloquence replete.

Again, glad fount, streams of wisdom flow,
I found a home beneath thy classic shade,
And joyful saw the eye with rapture glow,
As some new truth the learner's toil repaid.
Oh, ever may kind Heaven his fostering aid,
The richest favors of his bounteous hand,
Grant to the youth who shall to thee have strayed,
From various portions of our cherished land,
And blest rewards to those who guide the aspiring band.

SCOTFIELD!—there's magic in that word to me,
It calls to mind a thousand scenes gone by,
And many a friend whom now methinks I see,
But ah! the vision fades from my eye;
And some I fondly loved now mouldering lie,
Wrapt in the quiet grave's enshrouding gloom;
From other friends I parted with a sigh—
Such is our lot, and such our common doom,
Our path is marked with change, it leadeth to the tomb.

Through all the journey of our earthly life,
We meet—we part—and onward still pursue,
Midst varying scenes of pleasure, care, and strife,
And clasp bright hopes that fancy brings to view.
But some who once, with vigor warm and new,
Trod Science's path with noble spirits brave,
Alas! have withered—gone like morning's dew,
And o'er their tombs the weeping willows wave!—[grave,
Aye, now my thoughts are turned to loved McWhinnie's grave.

Land of my happiest days! I love thee still,
Though now removed from all that's joyous there;
I love thy varied scenery which might fill
The soul that loves the beautiful and fair,
With joy—for what to thee may yet compare?
Thy walks I love, thy fruitful fields around,
Thy elms and sycamores that tower in air,
Thy friendly homes, the church-bell's solemn sound,
Whose welcome call invites where heavenly bliss is found.

'Tis joy the Sabbath's holy morn to greet,
And join the worshippers that pass along,
Within their sanctuary-home to meet,
To bow in prayer, and chant, in accents strong
And sweet, the sacred, soul-inspiring song;
Then list to words with peerless wisdom rife,
And see the Sunday-school, its youthful throng,
Free from a sinful world's contending strife,
Drink at the crystal fount of everlasting life.

SCOTFIELD! how oft thy peaceful bowers among,
Have I such scenes enjoyed with many a friend;
And heard the sweet baptismal anthem sung,
The humble oration to heaven ascend,
As to the Saviour's rite the faithful bend,
And rise, and on their pilgrim way rejoice;
And oft I sought, when evening shadows extend,
The place of prayer, or heard the Pastor's voice;
And still may he be crowned with gifts of heavenly choice.

'Tis evening's hour, and lone as I survey
The vesper-star that beams in yonder sky,
My thoughts toward home are wandering away,
And lingering fondly remembered scenes go by,
Dreaming a friend, perchance, with watchful eye,
In calmest solitude and silence there,
Is gazing on the self-same star on high,
And breathes a whisper on the floating air,
Which now I seem to catch, and mutual converse share.

Farewell, loved home! thy name my bosom thrills,
Adieu, ye pleasing scenes of fond delight,
Ye mountains, meads, and groves, and circling rills;
Farewell, kind friends, may naught our friendship blight;
To you my glad thoughts wing their way to-night;
Farewell, ye venerable trees, which tell
That time is passing with a meteor flight;
Farewell, proud River, where the Indian fell—
Again, my native land, home friends, and all—FAREWELL.

Brown University, Sept. 10, 1841.

Miscellaneous.

From the Southern Literary Messenger.

The Drunkard's Wife.

BY ELIOT BURETT, THE LEARNED BLACKSMITH.
There are new developments of human character, which, like the light of distant stars, are yet to visit the eye of man and operate upon human society. Ever since the image of the Godhead was first sketched in Eden, its great Author and angels have been painting upon it; men have tried their hands upon it; influences like the incessant breath of heaven, have left each its line upon the canvass; still the finishing stroke of the pencil will not be accomplished until the last, lingering survivor of "the wreck of matter and the crush of worlds" is changed in the twinkling of an eye.

The hemisphere of the present age is studded all over with such pearls "and patines of bright gold," as never shone before in the heavens of

the human soul. In these latter days, the waves of time have washed up from depths that angels never fathomed, "gems of purer light serene" than were ever worn before in the crown of man. We are now but half way advanced in the new circle of human history. The race is but just emerging from the long-reaching shadows of an iron age, and coming out into the starlight and sunlight of new influences. If, as we are assured, scores of new stars have taken rank with the heavenly hosts during the last two centuries, stars brighter than they, have, in the same period, kindled up new lights in the moral firmament. Among these new stars, one, a little lower than that of Bethlehem, has just appeared above the horizon. It is the Star of Woman's Influence. Influential woman is a being of scarcely two centuries; up to that period, and almost hitherto, her influences have fallen upon human character and society, like the feeble rays of a rising winter's sun upon polar fields of ice. But her sun is reaching upward. There is a glorious meridian to which she shall surely come as to-morrow's rising sun shall reach his in our natural heavens. What man will be, when she shall shine upon him then and thence, we are unable to divine; but we can find an anticipation from the influences of her dawning rays. Her morning light has gilded the visions of human sorrow. There has been no depth of human misery beyond the reach of her ameliorating influence, nor any height of human happiness which she had not raised still higher. Whoever has touched at either of these extremities, or at any of their intervening points, could attest that "neither height nor depth, nor principles, nor powers, nor things present or to come," could divert or vitiate the accents and anodynes of her love. Whether we trace the lineaments of her character in the mild twilight of her morning sun, or in the living beams of her risen day, we find that she has touched human society like an angel. It would be irreverent to her worth to say, in what walks of life she has walked most like an angel of light and love; in what vicissitudes, in what joys or sorrows, in what situations or circumstances, she has most signally discharged the heavenly ministrations of her mission; what oracles have best brought out the radiance of her hidden jewels; what fruits of earthly bliss, or furnaces of afflictions, have best declared the fineness of her gold.

Still, there is a scene, which has escaped "the vulture's eye," and almost every other eye, where she has cast forth her costliest pearls, and shown such qualities of her native character as almost merit our adoration. This scene has been allotted to the drunkard's wife. How she has filled the most desperate outpost of humanity, will be revealed when the secrets of human life shall be disclosed "to more worlds than this." When the history of hovels, and of murky garrets shall be given in; when the career of the enslaved inebriate shall be told, from the first to the lowest degree of his degradation—there will be a memorial made of woman, worthy of being told and heard in heaven. From the first she gave up her young and hoping heart, and all its treasures into the hands of him she loved, to the luckless hour when the charmer, wine, fastened around the loved one, all the serpent spells of its sorcery—down through all the crushing of her young born hopes—through years of estrangement and strange insanity—when harsh unkindness bit at her heart strings with an adder's tooth—thence down through each successive depth of disgrace and misery, until she bent over the drunkard's grave; through all these scenes, a halo of divinity has gathered around her, and stirred her to angel-deeds of love. When the maddened victim tried to cut himself adrift from the sympathy and society of God and man, she has clung to him, and held him to her heart "with hooks of steel." And when he was cast out, all defiled with his leprosy pollution—when he was reduced to such a thing as the beast of the field would bellow at—there was one who still kept him throne in her heart of hearts; who could say over the fallen, drivelling creature; "Although you are nothing to the world, you are all the world to me." When that awful insanity of the drunkard set in upon him, with all its fiendish shapes of torture; while he lay writhing beneath the scorpion stings of the fiery phantasies and furies of delirium tremens—there was woman by his side, enslaved with all the attributes of her loveliness. There was her tearful, love-beaming eye, that never dimmed but with tears when the black spirits were at him.

There she stood alone, and in the lone hours of night, to watch his breathings, with her heart braced up with the omnipotence of her love. No! brute as he was, not a tie which her young heart had thrown around him in his bright days, had even given away, but had grown stronger as he approached the nadir of his degradation. And if he sank into that dark, hopeless grave, she enswathed him in her broken heart, and laid it in its coffin; or if some mighty angel's arm or voice brought him up from the grave of drunkenness, the deepest ever dug for man, he came forth Lazarus-like, bound fast and forever within the ceremonies of her deathless affection.

Such is her sceptre; such are the cords which she throws around the wayward and wandering, and leads him back to virtue and to heaven, saying, as she gives him in: "Here am I, and he whom thou gavest me!"
Worcester, Mass., July 3, 1841.

POOR LAW INHUMANITY.—There is a poor fellow attired in the coarse gray garb of the workhouse, to be seen daily taking his weary way from the West London Prison Poorhouse, carrying a great lump of granite, weighing 28 pounds, suspended from his shoulder by a leather strap. Three days since, the man in a very exhausted state, rested himself at the door of Blockmakers' Arms, Ashley terrace, City road; and, in answer to some questions put to him, he stated that the board allowed him 1s. per day, for which he had to carry the lump of granite upwards of twenty-two miles every day of his life. Thus, if his statements be true, in six days this poor fellow thus loaded, traverses more than one hundred and thirty-two miles—and were it not for the natural sympathy that such a disgraceful exhibition naturally prompts, he would absolutely sink under the ex-

ertion. He produced a book, regularly signed, in evidence of having performed his allotted journey, and without which signature he could not obtain the shilling for this uselessly inflicted labor. Painful, however, as was the task, the poor whig-created slave declared that he would drag double the weight if his strength would permit him, rather than be immured within the dreary walls of a prison workhouse.—*London Morning Herald.*

AN AGED REAPER.—Caleb Hubbard, Esq., of Sunderland, Mass., in his 88th year, assisted his men in reaping the present season, and accomplished as much as any of them. He says he has been in the field for the same purpose every season for eighty years, with the exception of only one, when he was in the war of the Revolution.

Children's Corner.

From the Portland Tribune.

The Child's Farewell.

He upward raised his soft blue eye,
The last sad look to take,
And while his friends were watching by,
He thus serenely spake:

My hour is come—
I die—I die;
I go to the home
Of the blest on high.

Then let me not
Be shed for me;
From every fear
My heart is free.

Friends, do not grieve!
I have no fears
And early leave
This world of we.

Oh, dry your tears,
Nor longer weep—
I have no fears
In death to sleep.

I bid farewell
To each and care—
Far I long to dwell
In regions fair.

My hour has come—
I die—I die;
I go to the home
Of the blest on high.

Then like a star at break of day,
That sinks from mortal sight,
His happy spirit winged its way
Up to the world of light.

The Three Friends.

Two sisters, named Amy and Anna, were once sitting together upon a grassy bank, when a large dog came between them, and thrusting his nose familiarly into their hands, snuggled down, as it is desirous of making one of the party. The two girls caressed him fondly, and called him "good Dash" and "pretty Dash"—and many other titles of affection they bestowed upon him. At length the youngest of the girls said, "Amy, I have heard that Dash once saved my life; will you tell me how it happened?" "With pleasure," said Amy, and accordingly she proceeded as follows: "About five years ago, Anna, when you were not more than two years old, we were living in Vermont, near one of the streams that empties into the Connecticut river. The snow was very deep that winter, and when it came to go away in the spring, it made a great freshet. The melted snow came down the hills and mountains, and filled the rivers, which overflowed their banks, and overspread the valleys, and swept every thing before them.

The little river near our house suddenly rose above its borders, and came thundering along, tearing away trees, and bridges, and mills, and houses. At last it seemed to threaten our dwelling, and father and mother began to prepare to leave it, and fly to the neighboring hills for security. In the preparation for flight you were put into a large basket with some clothes stuffed round you, and set down upon a little bridge of planks, near the house, while our parents and myself were gathering together a few things to take with us. As father put you on the bridge, he noticed that Dash seemed to look on with interest and anxiety, for the waters made a terrible roaring all around us, and observed, also, on looking back, that Dash had taken his seat on the bridge by your side.

You had not been left more than ten minutes, when we heard a frightful noise, and going to the door, we saw with terror and amazement, that the water had suddenly risen and surrounded the house. Nothing could save us but instant flight. Father took me in his arms, and with mother clinging to him, he started for the bridge where you had been placed, but he soon perceived that the bridge had been carried away by the rush of the waters, and neither you nor Dash were to be seen. It was no time for delay or search, for the waves were rising rapidly, and it was with the utmost difficulty that father was able to take mother and me to the hill. There at length we arrived, and leaving us to take care of ourselves, father went in search of you. He was absent nearly four hours, and I shall never forget the anxiety with which we awaited his return. We were without shelter; the earth was damp, and the air chilly, but we were so absorbed in fear of you, that we thought not of our own sufferings. At last we saw father coming at a considerable distance. He had you in his arms, and Dash was leaping and frolicking at his side. I was never so happy; I shall never, never be so happy again, as I was when I saw father coming and saw that you were safe!

At length your father reached us; though it was a matter of some difficulty on account of the water which had choked up the valley. I need not tell how heartily mother and myself kissed you when we got hold of you. We shed a great many tears, but you only laughed and thought it a pleasant frolic. When we could compose our feelings, father told us the story of your escape. It seems that the waters rose suddenly while we were in the house, and lifting up the planks of the bridge, carried you and Dash and the basket upon them down the stream. The current was very swift, and you must have sailed along at a terrible rate, but faithful Dash kept his place at your side. You had gone about two miles, when the dog and basket were seen by some people on the shore. Dash saw them, and at the same moment he set up a very piteous howl, but they did not understand him. When he saw that there was no relief to be had from them, he leaped into the water, and seizing one end of one of the planks in

his mouth, began to swim with all his might, and push the planks toward the land. He was so powerful and so skilful, that he very soon gave them a direction towards a little island, which was not distant, and in a few moments they struck against some small trees. The dog again set up a howl, and the people before mentioned, now thinking something was the matter, entered a boat and went to the island, where they found you asleep in the basket, as dry as a biscuit!"

When Amy had reached this point of the story, Anna put her arms around the dog's neck, and with her eyes swimming in tears, kissed him over and over again. She said nothing, however, for her heart was too full. Her sister then went on to tell the rest of the story—but as the reader will easily guess it all, I need not repeat it here. If any of my young readers are curious to know all about it, I shall be at their service, whenever they will give me a call.—*Merry's Museum.*

HARTFORD

Fire Insurance Company.

Office north side of State House Square, between the Hartford and Exchange Banks.

THIS Institution is the oldest of the kind in the State, having been established more than thirty years. It is incorporated with a capital of One Hundred and Fifty Thousand Dollars, which is invested in the best possible manner. It insures Public Buildings, Churches, Dwellings, Stores, Merchandise, Furniture, and personal property generally, from loss or damage by Fire, on the most favorable and satisfactory terms.

The Company will adjust and pay all its losses with liberality and promptitude, and thus endeavor to retain the confidence and patronage of the public. Persons wishing to insure their property, who reside in any town in the United States, where this Company has no Agent, may apply through the post office, directly to the Secretary; and their proposals shall receive immediate attention.

The following gentlemen are Directors of the Company: Eliphalet Terry, Job Allen, S. H. Huntington, Ezra White, Jr., H. Huntington, Jr., James Goodwin, Jr., Albert Day, John P. Brace, George C. Collins Esqrs.

ELIPHALET TERRY, Pres't
JAMES G. BOLLES, Sec'y.

AETNA INSURANCE COMPANY.

Incorporated for the purpose of securing against loss and damage by Fire only.
CAPITAL, \$200,000.

SECURED and vested in the best possible manner—offer to take risks on terms as favorable as other offices. The business of the company is principally confined to risks in the country, and therefore so situated that its capital is not exposed to great losses by sweeping fires. The office of the company is in the new Aetna Building, next west of Treat's Exchange Coffee House, State street, Hartford, where a constant attendance is given for the accommodation of the public.

THE DIRECTORS OF THE COMPANY ARE,

Thomas K. Brace, Stephen Spencer,
Thomas Belden, James Thomas,
Samuel Tabor, Eliza Peck,
Griffin Steadman, Daniel Burgess,
Henry Kilbourn, Ward Woodbridge,
Joseph Morgan, Joseph Church,
Elisha Dodd, Horatio Alden,
Jesse Savage, Ebenezer Seeley,
Joseph Pratt, THOMAS K. BRACE, Pres't.

SIMON L. LOOMIS, Sec'y.

The Aetna Company has agents in most of the towns in the State, with whom insurance can be effected.

PROTECTION

Insurance Company.

Office south side of State street, twenty rods east of the State House, Hartford.

THIS Company was incorporated by the Legislature of Connecticut with a capital of One Hundred and Fifty Thousand Dollars, for the purpose of effecting Fire and Marine Insurance, and has the power of increasing its capital to half a million of dollars.

The company will issue policies on fire or marine risks, on terms as favorable as other offices. Application may be made by letter from any part of the United States, where no agency is established. The Office is open at all hours for the transaction of business.

THE DIRECTORS ARE,

Wm. W. Ellsworth, Asahel Saunders,
Henry Hudson, Daniel W. Clark,
Charles H. Northam, Willis Thrall,
William Kellogg, Elbridge Cutler,
S. W. Goodridge, Elly Hills,
Hezekiah King, John H. Preston,
H. S. Grant, Edward Bolles,
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Lemuel Humphrey, A. S. Porter,
Benjamin W. Greene, Giles P. Grant,
George R. Bergh, Adrian James,
ELIPHALET AVERILL, Pres't.
WILLIAM CONNER, Sec'y.

Select Hymns.

A new and beautiful edition of the Baptist Select Hymns is now published and for sale by the Subscribers. In this edition, the index of Scriptures, and index of Subjects, which were inadvertently omitted in the former edition, is inserted, and as the whole is new stereotyped, no discrepancy of the kind will hereafter be found in the work. The adaptation of this work to Conference and Prayer meetings, Sabbath schools, Family worship, Tract meetings, &c. &c., gives the book a decided advantage over any work of the kind in use. ROBINSON & FOLGER, 12w15.

Christian Union.

THE PRINCIPLES OF CHRISTIAN UNION. By Rev. Wm. HAGE. Boston, published by Gould, Kendall and Lincoln: 1841.

This is a good little book, 32 mo., 61 pages, done up in a neat style, suitable for carrying in the pocket as an every day companion, and its sentiments will be found of incalculable advantage, if laid up in the heart as the basis of action. Reader, will you buy it? Read it; ponder its sentiments, and carry out its spirit. Price 25 cents. For sale by ROBINSON & FOLGER, and other Booksellers. June 25.

NEW BOOKS.

FOR SALE BY ROBINSON & FOLGER.
THE NESTORIAN, OR THE LOST TEN TRIBES: containing evidence of their identity, an account of their manners, customs, and ceremonies; together with sketches of travel in ancient Assyria, Armenia, Media, and Mesopotamia, and illustrations of Scripture Prophecy. By A. Grant, M.D. A very interesting work for all, but especially for Christians.
On the relation between the Holy Scriptures and some parts of Geology. By J. Smith, D.D., &c.
Bush's Notes on Exodus. 2 vols. 12mo.
Young's Chronicles of the Pilgrim Fathers of Plymouth Colony.
Stephen's Travels in Central America, Chiapas, and Yucatan. 2 vols. 8vo. Hartford, July 23, 1841. 19

W. S. CRANE, DENTIST.

Exchange Buildings, North of State House.
REFERENCES.—Messrs. E. & J. Parmleys, J. W. Crane, M. D., J. D. Stout, M. D., E. Bryant, New York. Hartford, 1841. 1f

CANTON HIGH SCHOOL.

WE the subscribers, would thus inform the public that a private High School will be opened under the instruction of Mr. EDWIN ROBINSON, on Monday the 30th day of August. Mr. Robinson was educated at the Teachers' Seminary, Andover, Mass., and since has been engaged for several years in the business of instructing with uniform success. We feel no hesitation in recommending him as a first rate teacher.

Terms in the common English branches will be \$3.00 per quarter. All other studies in like proportion. Board can be obtained in good families on reasonable terms. Reference may be had to Rev. Mr. Burr, Rev. Mr. Barton, William Cooley, Esq., Samuel Barber, Esq., Rev. Geo. B. Atwell, Dea. Edmund Case, Capt. Joseph Dailey, Canton, Aug. 5, 1841.

HARTFORD COMMERCIAL ACADEMY.

THIS School is designed particularly, although not exclusively, for Young Men who expect to make the Mercantile business a profession. Instruction is given in the following studies, viz.—The Ancient and Modern Languages, Surveying, Commercial Arithmetic, Penmanship, and Book Keeping by double and single entry. The student in acquiring the science and practice of Book Keeping, ordinarily secures a correct style of Writing. Such a knowledge of Book Keeping and business generally is here acquired as will enable a young man to discharge the duties of an accountant in any situation in the country.

As no classes are formed, a limited number of Young Gentlemen are, at any time admitted for a term of 11 weeks; and those unwilling to be confined to particular hours, can receive their lessons at hours to suit their own convenience, morning, afternoon and evening. N. HARRIS, Aug. 6, 3-21

NOAH B. CLARK'S SEMINARY FOR YOUNG LADIES AND GENTLEMEN.

AT NO. 2 ANN ST. HARTFORD.
The next Term of this School will commence on Monday the 30th day of August. The Female Department will continue under the particular direction of Mrs. Clark, who will be assisted by each other teachers as may be required. One half day each week is devoted in this Department to Needle Work both plain and ornamental.

A class will be formed at the commencement of the term for the instruction of such Young Gentlemen as may wish to teach in our Common Schools the coming winter, and good schools will be obtained for those who may be found competent.

The charge for Tuition will hereafter be only from \$15 to \$25 a quarter in each Department; not that it is believed that it has heretofore been too high, but because Proprietors are not disposed to be underbid by other schools in the city. Board may be had at \$1.75 to \$2.50 a week. Application may be made until the commencement of the term at No. 15 Church st. Aug. 6, 5w21

Sabbath School Books.

A further supply of Sabbath School books, including all the later publications of the New England Sabbath School Union, which makes our stock very complete. ALSO—a new supply of the Converted Soldier, or memoirs of Josiah McWhinnie. Just received and for sale by July 2. ROBINSON & FOLGER, 16

CHARLES ROBINSON, ATTORNEY AND COUNSELLOR AT LAW.

SOLICITOR IN CHANCERY, NOTARY PUBLIC. COMMISSIONER FOR THE STATES OF NEW YORK AND MAINE.—ALSO AGENT FOR THE NORTH AMERICAN AND HUDSON INSURANCE COMPANIES OF NEW YORK. Office, corner Chapel and State sts., New Haven.

NEW GOODS.

SWIFT & WILLIAMS, have returned from New York and are now opening a large and desirable assortment of New Goods, bought the past week for cash at low bargains, viz:—

Rich Satin striped, figured and plain blue black and colored Silks; plain satin striped Chalmers, most beautiful patterns, selling fast; cheap Cravats and Neckties; Cap Ribbons; do. Satin and Taffetas; plain, striped and plaid Cambrics and Muslins; striped Furniture Dimity; Bishop Lawns; Book Muslins; Cambric Edgings and Linings; do. Thread, a large assortment; Muslin Collars; Irish Linens; one piece 10-4 Linen Sheetings; Linen Cambric; do. Hdkfs.; Working Woresters; French, English and American Prints, some new and desirable patterns; Broadcloths, Cassimeres, Satinets; Russian Duff; brown Trowling; red, yellow and white Flannels; pieces Bombazines, bought in the auction room, which can and will be sold at bargains.

Purchasers of Dry Goods will do well to call and examine our stock before buying, for we think (and are not alone in saying so) that we can sell at better bargains than any other store in this city. N. B. The place is the New Store of SWIFT & WILLIAMS, Chittenden's Building, south side, No. 263 Main st. 1f

Cash and Exchange Store.

L. D. FOWLER & CO. WHOLESALE and Retail dealers in Groceries, Flour, Grain, Provisions and country Produce, at the Eggston stand, No. 288 North Main-street. N. B. Our friends in the city, and from the country, may depend upon finding at all times, choice Groceries at the lowest market prices. 3w16

Sabbath School Books.

The subscribers have just received the "Converted Soldier," or memoir of Josiah McWhinnie, prepared by the New England Sabbath School Union—a very interesting work.

"Hague's Guide to Scripture Conversation." New England Sabbath School Question Books, vols. 1st and 2d. Lincoln's Sabbath School Class book. Matcom's Bible Dictionary. Ripley's Notes on the Gospels, with a good supply of books for Sabbath School Libraries, at the lowest prices. ROBINSON & FOLGER, 16

Robins & Folger, have also a valuable selection of books belonging to the Library of a deceased clergyman. Among this collection are many rare and valuable works.

BOOKS.

JUST received and for sale—Library of American Biography. Harpers' Edition. Glances of the past, by Charlotte Elizabeth. The Flower Paded, a memoir of Clementina, daughter of Baron Cuvier. Helen Fleetwood, by Charlotte Elizabeth. The Merchant's Daughter. Initiation of Christ, by Thomas a Kempis. Bush's Notes on Exodus. Egypt, and Arabia Petrea. Tales for the Young, or Lessons for the heart. Kirk's Sermons, 3d edition. Memoir of Father Matthew, with an account of the rise and progress of Temperance in Ireland. Together with a new assortment of Sabbath school books. ROBINSON & FOLGER, 16 Main st. June 25.

At a Court of Probate holden at Hartford, within and for the District of Hartford, on the 5th day of July, A. D., 1841.

Present, SETT TERRY, Esq., Judge. On motion of Edwin Caswell, Executor of the last will of Mary Ann Caswell, late of Hartford, within said District, deceased; This Court doth decree that six months be allowed and limited for the creditors of said estate to exhibit their claims against the same to said Executor, and direct that public notice be given of this order by advertising in a newspaper published in Hartford, and by posting a copy thereof on the public sign post in said town, nearest the place where the deceased last dwelt. Copy of record, NATHANIEL GOODWIN, Clerk. 18

June 16.